MORE TALES from the ARABIAN NIGHTS

Frances Jenkins Olcott

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THE SLAVES AND SERVANTS WERE ALL MARIDS OF THE GENII

MORE TALES FROM THE Arabian Nights

BASED ON THE TRANSLATION
FROM THE ARABIC BY
EDWARD WILLIAM LANE

SELECTED, EDITED AND ARRANGED
FOR YOUNG PEOPLE BY
FRANCES JENKINS OLCOTT

ILLUSTRATIONS AND
DECORATIONS BY
WILLY POGÁNY

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HENRY HOLT AND COMPANY

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A.

Editor's Preface

THIS second volume of the Arabian Nights' Entertainments, contains some old favourites, as well as a number of delightful stories new to most children.

Among the old favourites are: "Story of the Hunchback;" "Story of Prince Ahmed and the Fairy Periebanou;" "Story of the Princess Periezade and the Speaking Bird, the Singing Tree, and the Golden Water;" "Story of Prince Camaralzaman and the Princess Badoura."

The new stories will doubtless prove equally fascinating, among them are: "Story of Joudar," telling of Servant-Genii, subterranean treasure, and magic saddle-bags that present their owner with any delicious food he may ask for;—"Story of Mahomed Ali the Jeweller, or the False Caliph," the tale of a mysterious bark on the River Tigris, and of the Caliph Haroun Er Raschid and his Vizier Jaafar;—"Story of Ali of Cairo," and his adventures with the Treasure-Genii;—"Story of Abou Mahomed the Lazy," whose laziness was such that his mother fed him and gave him drink while he lay on his side, and whose good fortune came to him, in spite of a Marid-Ape, in the enchanted City of Brass;—"Story of Abdallah of the Land and Abdallah of the Sea," a tale of precious sea-jewels and the wonders of the sea-cities.

The pages abound in beautiful damsels; brave youths;

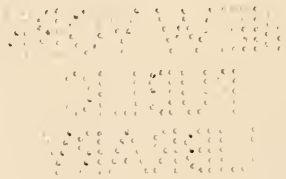
pious fishermen; Genii good and bad; magnificent palaces; gardens filled with trees and sweet-scented flowers and singing birds that proclaim the praises of Allah the High, the Great; also treasures of precious stones and jewels, and of gold and silver; and subterranean wonders.

The play of Oriental fancy and richness of imagination, the exaggerations of humour, and the detail that gives delight, all are here, as are likewise the Arab virtues of reverence for God's power, respect for the wisdom of old age, and love of hospitality. On the other hand, the stories are stripped of coarseness and those other elements harmful to children are removed.

Lane's scholarly version has been followed, except in the case of two tales,—"Story of Prince Ahmed" and "Story of the Princess Periezade," which are edited from the version of Jonathan Scott translated from the French of Galland.

FRANCES JENKINS OLCOTT.

August 20th, 1914.



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Chapter I

STORY OF THE HUNCHBACK

IN ancient days there lived in Balsora a tailor who had considerable wealth, and who loved jokes and merriment. One evening he saw a hunchbacked man walking along the street, singing and reciting verses. The tailor called to him, and invited him to eat supper. The Hunchback accepted the invitation, and entering the house, sat down, while the tailor went out to buy food for the feast. He purchased some fried fish, and limes, and sweetmeats, and returned to his home.

He placed the fish before the Hunchback, and they sat down to eat. Now the tailor's wife was in a merry mood, and she took a large piece of fish and crammed it into the Hunchback's mouth, saying: "Don't chew this, but swallow it at once." The Hunchback was forced to swallow it whole, and a large and sharp bone stuck in his throat, and he immediately choked and fell down dead.

"Alas!" exclaimed the tailor, "this poor fellow hath died in our house, and what shall we do?" "Why sittest thou idle?" asked his wife. "Arise and take him in thy arms, and cover him with a silken cloth. I will go first and do thou follow and we will carry him to a

physician and ask for some medicine." The tailor did as he was told; he arose, took the Hunchback in his arms, covered him over, and, his wife accompanying him, went forth into the street. Every one who saw them thought: "There go tender parents conveying a sick child to the physician." They proceeded thus until they came to the house of a physician who was a Jew.

They knocked at the door, and a slave-girl opened to them. When she saw a man carrying, as she thought, a sick child, she hastened to call her master. While she was gone the tailor's wife entered the vestibule, and said to her husband: "Leave the Hunchback here, and let us hurry away." So he set the body up against the wall and hastened away with his wife.

The slave-girl, meanwhile, had found her master and said to him: "There is a sick person downstairs waiting for medicine." So the Jewish physician arose in haste and went down in the dark, and in so doing his foot struck the lifeless Hunchback who fell headlong; and when the physician examined him in the light, he was dead. "Alas! alas!" cried he, "I have stumbled against this sick person, and he hath fallen down and died! What shall I do with his body, for if it be found in my house they will hang me?" He then raised the Hunchback in his arms and going to his wife, told her of the accident.

"Why sittest thou idle?" said she, "for if this body be found here at daybreak our lives will be lost. Come, let thee and me take him up to the roof and throw him into the court of our neighbour the Mohammetan, the steward of the Sultan's kitchen. Perchance the dogs and cats that come down from the terraces to

steal food from his larder, may eat this Hunchback up." So the Jewish physician and his wife carried the body upstairs to the roof, and let it down into the court of their neighbour's house, and placed it against the wall, which having done, they descended.

The Hunchback had not been there long, when the steward of the Sultan's kitchen returned to his house, and opening the door, saw a man standing there. "What is this?" exclaimed he. "Verily this man is a thief who has come to steal my goods and to eat the flesh and grease which I keep concealed from the dogs and cats!" And so saying he picked up a mallet and struck the Hunchback with it. Then drawing closer he gave him a second blow on his chest. The Hunchback immediately fell headlong, and when the steward looked at him he found him dead.

"Alas!" exclaimed he. "Curse upon the flesh and grease, and on this night! Verily I have killed this man!" and so saying he lifted the body of the Hunchback upon his shoulders, and going forth into the street, went to the market-place, and stood the body on its feet by the side of a shop, and retired.

Soon after this, there came a Christian merchant, who was intoxicated. He advanced staggering until he came near the Hunchback. Now, early in the evening some vagabonds had snatched off the merchant's turban, and when he saw the body standing by the shop-door he thought it a robber waiting for him. So he clenched his fists, and struck him on the neck. Down fell the Hunchback headlong, and the merchant continued to beat him, calling out all the time for the night watchman. He came running, and when he saw a Christian beating a Mohammetan, he called out in

anger: "Arise this minute, and stop striking that man." So the merchant arose, and the watchman finding the Hunchback dead, exclaimed: "How darest thou a Christian, kill a Mohammetan?" Then he seized the merchant, bound his hands behind his back, and took him and the Hunchback to the house of the chief magistrate. There the merchant passed the night.

The next day at noon, the chief magistrate ordered the executioner to proclaim the Christian's crime, and to set up the gallows. The executioner did so; and, placing the Christian merchant beneath the gallows, threw a rope over his head, and was about to hang him, when the Sultan's steward pushed through the crowd, and, seeing the Christian standing beneath the gallows, cried out to the executioner: "Do not hang him, for it was I who killed the Hunchback." "Wherefore didst thou kill him?" asked the chief magistrate. "I went into my house last night," answered the steward, "and when I saw that he had descended the terrace and stolen my goods, I struck him with a mallet so that he died. I then conveyed his body to the market-place and set it up near a shop. So thou seest that it was I who killed him; therefore hang none but me."

When the chief magistrate heard this he liberated the Christian and said to the executioner: "Hang this man." The executioner took the rope off the neck of the merchant, and put it around the neck of the steward, and, having placed him beneath the gallows, was about to hang him when the Jewish physician pushed through the crowd, and cried: "Do not hang him, for it was I who killed the Hunchback." "Wherefore didst thou kill him?" asked the chief magistrate. "He came to my house for medicine," answered the

THE HUNCHBACK WALKED ALONG SINGING MERRILY

Jewish physician, "and as I descended the stairs I struck him with my foot and he fell down and died."

Then the chief magistrate gave orders to liberate the Sultan's steward, and said: "Hang this man." The executioner took off the rope from the neck of the steward, and placed it around the neck of the Jewish physician, and was about to hang him when the tailor pushed through the crowd and cried: "Do not hang him, for none killed the Hunchback but I. Last night I saw the little man walking along the street singing merrily. I asked him into my house, and placed food before him. Then my wife took a morsel of fish and crammed it into his mouth so that he was choked and died instantly. After that my wife and I took him to the house of the Jewish physician, and while the slave-girl went to call her master, I set the Hunchback by the stairs, and went away with my wife. When the physician came down he stumbled against him and thought that he had killed him. Therefore liberate the Jewish physician and hang me."

When the chief magistrate heard this he was astonished and said: "Verily this should be recorded in books!" Then he said to the executioner: "Liberate the Jewish physician and hang this man." So the executioner took the rope off the neck of the physician and placed it around the neck of the tailor muttering to himself: "Why dost thou say each time, 'Liberate this one, and hang that one?' Am I not to hang at least one?"

Now the Hunchback was the royal buffoon, and when the Sultan his master found that he had been absent many hours, he sent to inquire about him. "O our

lord," answered one of the attendants, "last night he was found dead in the market-place. The chief magistrate hath given orders to hang the man who killed him, but there hath come a second and a third man each saying: 'None killed him but I.'" When the Sultan heard this he marvelled, and, calling his chamberlain, said: "Go down to the magistrate and bid him bring all the murderers hither before me."

So the chamberlain hastened and went down and found that the executioner had almost put to death the tailor. He called out: "Stop hanging that man! The Sultan commandeth that all shall be brought before him." The chief magistrate then took the Hunchback, and the tailor, and the Jewish physician, and the Christian merchant, and the Sultan's steward, and went up with them to the Sultan. He came into the royal presence and kissed the ground and related all that had occurred.

And the Sultan was astonished and filled with mirth at hearing the tale; and he commanded that it should be written in letters of gold. Then said he to those present: "Have any of you ever heard the like of the story of the Hunchback?"

Upon this the Christian merchant advanced and said: "O King of the age, if thou wilt permit me, I will relate to thee an event that happened to me, more wonderful and strange and exciting than the story of the Hunchback." "Tell us then thy story," said the Sultan. And the Christian related as follows:

STORY TOLD BY THE CHRISTIAN MERCHANT—THE LEFT HAND

KNOW, O King of the age, that I came to this country with merchandise, and Destiny hath decreed that I shall reside amongst thy people.

I was born in Cairo and there I was brought up. My father was a wealthy merchant, and, when I had reached the age of manhood, he died and I succeeded to his business. One day as I was sitting in my shop, lo, a handsome young man came to me, riding on an ass. He saluted me, thereupon I arose to do him honour. He showed me a handkerchief filled with sesame, and said: "What is the value of five bushels of this?" I answered, "A hundred pieces of silver." Then said he: "Take porters and measures, and repair to the Khan of Jawali, near the Gate of Victory, there wilt thou find me." And he left and went his way.

So I took with me four porters, and went immediately to the Khan. I found the young man awaiting me there. He arose and opened a storeroom filled with sesame, and we measured its contents, and the whole amounted to just two hundred and fifty bushels. Then said the young man: "For every five bushels thou shalt sell for me, I will give thee a commission of ten pieces of silver. Thus the entire price thou shalt receive for the sesame, is five thousand pieces of silver, and thy share is five hundred. Do thou, however, keep all the money in thy possession, and when I have sold the goods in my other storerooms, I will come to thee and receive my share of the silver."

"It shall be as thou desirest," I replied, and I kissed his hand and left him. I sold all the sesame, and at the end of a month the young man came to my shop and said: "Where is my money?" "Here it is," I answered. "Then keep it," said he, "until I come to receive it of thee," and saying this he departed.

And he was absent another month, then he came again and said: "Where is my money?" Whereupon I arose and saluted him and asked: "Wilt thou not dismount and enter and eat with me?" "Nay," he replied, "keep thou the money until I return to receive it." He then departed as before.

Now at the end of another month he came again, this time attired in the most magnificent garments, and his face as beautiful as the full moon. When I beheld him I hastened to his side and kissed his hand, saying: "O my master, wilt thou not take thy money, now?" But he answered: "Have patience with me until I have sold all the goods in my storerooms," and having said this he departed. Then said I to myself: "Verily when he cometh again I will force him to become my guest, for through his means great wealth hath come to me."

At the close of the year, the young man returned in richer dress than any he had worn formerly, and I pressed him to alight and become my guest. "I will do so," replied he, "if thou wilt promise not to expend any of my money which is in thy possession." "Be it as thou desirest," said I, "only descend and enter my shop." He did so, and seated himself; while I placed before him delicious meats, and sherbets and other delicacies, saying: "In the name of Allah!"

He drew near to the table, and putting forth his left

hand, ate with it. I was surprised at that, and when we had finished and had begun to converse, I said: "O my master, wherefore dost thou eat with thy left hand? Doth thy right hand pain thee?" On hearing these words, the young man stretched forth his right arm from his sleeve, and behold it was an arm without a hand! And I wondered at this, but he said: "Wonder not at seeing me eat with my left hand, but rather wonder at the cause of the cutting off of my right hand." "And, what," said I, "O my master, was the cause of this?" He answered thus:

Know that I am from Bagdad. My father was one of the chief men of that city. When I attained the age of manhood, he died leaving me his property. Then I took costly stuffs and precious goods and having packed them, left Bagdad, and Allah decreed me safety until I reached this thy city.

Having entered Cairo, I deposited my goods in storerooms, and passed the night at the Khan of Mesrour. In the morning I opened a bale of costly stuffs, and making my servants carry the goods, proceeded to the market-streets. Having arrived there, some merchants who heard of my coming, took my goods and cried them for sale. I left my property with them, and returned to the Khan where I spent my days in feasting and merriment until the month came in which I was to receive the money from the sales of my goods. The time arriving, I presented myself in the market-streets, and received the money due me from the merchants.

Thus I continued to live until one day, having drunk a cup of wine, eaten a fowl, and perfumed myself with essence, I repaired to the shop of a merchant, named

Bedreddin the Gardener. While we conversed together, lo, a damsel entered and seated herself at my side. The odours of exquisite perfume exhaled from her garments, and when she raised her veil, I no sooner saw her black eyes, than I was captivated by her beauty and loveliness. She saluted Bedreddin, and when I heard the softness of her speech, love for the damsel took entire possession of my heart.

"Hast thou, O merchant," said she to Bedreddin, "a piece of stuff woven with threads of pure gold?" He showed her a piece. "May I take it home with me," said she, "and send thee its price later?" "O my mistress," answered Bedreddin, "that is not possible, for here is the owner of the goods, and I must pay him a portion of the profits." The damsel hearing this took the stuff and threw it at the merchant exclaiming: "Woe to thee, thou rude and ungrateful man! Verily thou knowest that it is my custom to buy costly goods of thee, and to send the price later!" and having done this, she arose in anger and turned away.

I felt as if my soul went with her, and arising to my feet, "O my mistress," I said, "kindly bestow one glance upon me, and return." At this she smiled, and I, taking the stuff from the hands of Bedreddin, gave it to her saying: "Let this cloth-of-gold be thine, and another like it, only do thou permit me to see thy face." Thereupon she raised her veil, and when I beheld the beauty of her countenance, the sight drew from me a thousand sighs. She then lowered her veil again, and taking the piece of stuff, said: "O my master, farewell. Do not leave me forever desolate!" She then departed and I continued to sit in the market-street, overpowered by love. I asked Bedreddin concerning the damsel.

"She is a rich lady," he replied, "the daughter of a great Emir who hath left her much property."

I returned to the Khan, and supper was placed before me, but thinking on her, I could eat nothing. I laid myself down to rest, but sleep came not and I remained awake until morning. Then I arose, clothed myself, ate a few morsels for my breakfast, and hastened to the shop of Bedreddin the Gardener. I saluted him and sat down, but scarcely had I done so when the damsel arrived accompanied by a slave-girl. She seated herself beside me, and addressed me, not Bedreddin. The softness and the sweetness of her voice filled me with rapture. "O my master," said she, "receive now twelve hundred pieces of silver, the price of thy goods." "Why this haste?" I said, but she answered me nothing and, handing me the price of the stuff, arose and departed.

I followed her steps through the market-streets when suddenly, lo, her slave-girl stood before me and said: "Answer thou the summons of my mistress." Greatly wondering at this I hastened to accompany her, and she led me to the shop of a money-changer. There I beheld the damsel awaiting, who had drawn from me my soul! She called me aside and said: "Verily, O my master, thou hast stolen my heart, I have neither slept nor eaten since I first saw thee!" "O my beloved," answered I, "the rapture that I feel cannot be expressed. When may I visit thee, and when may our marriage be contracted?" "Our marriage," she answered, "must be secret, therefore let nothing be done until to-morrow evening. Then mount thine ass, and come to me at the House called the Magnificent of Barakat the Chief, for there do I reside." On hearing

this I rejoiced exceedingly, and, having saluted each other tenderly, we parted, I returning to the Khan in which I lodged.

The next evening, I changed my clothes, and, having perfumed myself with sweet scents, took fifty pieces of gold and tied them in a silk handkerchief. I then mounted an ass, and said to his owner: "Take me instantly to the House called the Magnificent of Barakat the Chief." In less than the twinkling of an eye, he set off and soon we arrived at an elegant mansion the like of which I had never seen before. I dismounted, and handing the owner of the ass a quarter of a piece of gold, said: "To-morrow morning return and convey me back to the Khan of Mesrour." "In the name of Allah," he replied, and took the gold and departed.

Immediately I knocked on the door, and it was opened by two damsels as beautiful as the waving palm. "Enter," said they, "for our mistress is expecting thee." I followed them into an upper saloon with seven doors. Around the room were windows looking into a garden in which grew flowers and fruits of every description, and where there were fountains and trees full of singing birds. The roof of the saloon was ornamented with gilding and blue, and surrounded by inscriptions in letters of gold. The floor was of variegated marbles, on which were spread costly carpets of coloured silks. In the centre of the apartment was a fountain, at each corner of which was a snake of gold casting forth water from its mouth, like pearls and jewels. The saloon was furnished with embroidered cushions of all colours and with silken couches.

Scarcely had I looked about me when the damsel whom I loved approached. She was clad in rich gar-

ments, and wore upon her head a crown set with pearls and jewels, and her bosom was ornamented with gold. As soon as she saw me, she smiled, and leading the way to the side of the fountain seated herself beside me upon some cushions. Immediately slave-girls entered and placed before us a most delicious repast, after which they brought the basin and ewer, and we washed our hands and perfumed ourselves with rose-water infused with musk. Then was the marriage contract signed, and we passed the remainder of the night with song, music and merriment. When morning came I threw in my wife's lap the handkerchief containing the fifty pieces of gold, mounted my ass and returned to the Khan where I lodged.

I occupied myself with business until sunset, when I took fifty pieces of gold, tied them as before in a silken handkerchief, and hastened to the House called the Magnificent of Barakat the Chief. I found all set in order for a feast. The vessels of brass and copper had been polished, the candles were lighted, and a delicious repast was set by the side of the fountain. When my wife saw me she greeted me tenderly, and seated me beside her upon the embroidered cushions. We then proceeded to eat and make merry until midnight when we slept. The next morning, as before, I handed her the fifty pieces of gold, and departed to my Khan.

Thus I continued doing for some time, until I awoke one morning and found that I no longer possessed a piece of silver or a piece of gold. I walked forth into the streets with a troubled heart. When I reached the Gate of Zawili I found a number of people crowding together, and as I pushed my way through the throng, I pressed against a trooper and my hand accidentally

touched a purse in his pocket. I caught hold of the purse and drew it gently forth. But the trooper felt his pocket lightened, and putting his hand in found nothing. He immediately raised his mace and struck me on the head so that I fell to the ground. Then he seized me, crying out: "Thief, thief!"

As Destiny would have it at this moment the judge, together with other magistrates, entered the gate, and he called to the trooper to bring me before him. The trooper did so, and said: "I had in my pocket a blue purse containing twenty pieces of gold, and this young man took it while we were in the crowd." The judge then commanded that I should be searched. His servants threw me down and stripped me and found the purse in my clothes. "O young man," said the judge, "didst thou steal this?" I raised my head and answered: "Yes, I took it." He then ordered the executioner to cut off my right hand and then to kill me. He therefore amputated my hand. But the heart of the trooper was moved with compassion and he begged that I should not be killed, so the judge permitted me to depart. The trooper gave me the purse saying: "Thou art a comely young man! It is not fitting that thou shouldst be a thief."

I then went my way with the stump of my right arm hidden in my bosom. I walked to the House called the Magnificent, and entering the saloon threw myself on a couch. When my wife saw my face pale from suffering she questioned me tenderly, saying: "O my Beloved, what hath happened to thee this day? Wherefore do I see thee anxious and broken-hearted?" But I answered: "Question me not, I am not well." Whereat she wept, and rising placed some food before

me, and handed me a cup of wine to drink. I put forth my left hand, and taking the cup drank and returned it to her again. "O my Beloved," said she, "why dost thou take the cup with thy left hand?" I answered: "At a fitting time will I tell thee my story."

My wife sat beside me until I fell asleep. She then gently drew forth my right arm from my bosom, and behold it was an arm without a hand! Searching further she found the purse of gold. Terrible grief overcame her at this sight, and she wept so loudly that I awoke, and endeavoured to comfort her. But she arose and prepared a ragout of chicken, and pressed me to eat and drink. I did so and having finished I handed the purse to her and was about to depart. "Whither wouldst thou go? O my Beloved," said she, "wherefore wouldst thou leave me? Hath thy love of me become so great, that thou hast spent all thy wealth upon me, and lost thy hand? Allah be my witness that I will never desert thee! Thou shalt now see the truth of my words!"

Having spoken thus she immediately called witnesses and said: "Know that this young man is my husband, and that all the property in this chest belongeth to him." Then the witnesses departed and my wife opened a chest which stood in a corner, and behold it was filled with the handkerchiefs which I had given her, each of which was full of the gold pieces. "See," said she, "all this is thine. Thou hast sacrificed thy wealth and thy hand through love of me. Verily, if I gave my life it would be but a small return for all thy suffering!" Then she arose and wrote a deed of gift transferring to me her apparel and her ornaments of gold and jewels, and her houses, and her other posses-

sions. After which she passed the night in lamentations.

Thus we remained for less than a month, when my wife sickened and died of pure grief on my account. So I prepared her funeral and buried her, and mourned her loss. Afterward I examined her possessions and found that she had left abundant wealth and many storerooms of goods and stuffs, among them the storerooms of sesame. Now, since I have eaten thy food, I beg of thee to keep the whole price which thou didst receive for the sesame.—This which I have told thee is the cause of my eating with my left hand.

Then said the young man: "Wilt thou journey with me to Bagdad for I am taking thither goods from Cairo and Alexandria?" I answered: "Yes." So I sold all that I possessed, and bought merchandise and the following month we travelled to Bagdad, where the young man sold all his stuff and bought other in its stead, and returned to Egypt. But it was my lot to remain in this thy country.—Now is not this, O King of the age, more wonderful than the story of the Hunchback?

The Sultan replied: "Ye must be hanged all of you!" And on this the steward advanced and said: "If thou wilt permit me, I will relate to thee a story that I happened to hear just before I met this Hunchback; and if it be more wonderful than what befell him, wilt thou grant us our lives?" The Sultan answered: "Tell thy story,"—and he began thus:

STORY TOLD BY THE SULTAN'S STEWARD—THE CHEST OF THE LADY ZOBEIDE

LAST night I was with a company that celebrated a recitation of the Koran. After the recitation was over, the servants spread a repast, and among the numerous dishes was a platter of zirbaja,—composed of various meats, sweetened with sugar and perfumed with rose-water infused with musk. All of the company partook of this dish excepting one young man who drew back saying: "Press me not to taste this, for I have already suffered much on account of having eaten a zirbaja."

After we had all finished our repast, we said to the young man: "Tell us why thou wilt not eat of this dish." He replied: "I cannot eat thereof unless I first wash my hands forty times with kali, forty times with cyperus, and forty times with soap,—altogether one-hundred and twenty times." The master of the house, on hearing this, ordered his servants to bring a ewer and basin, and other necessary things, so that the young man might wash his hands the required number of times.

The young man did so, and then advanced with disgust and, stretching forth his hand as is the custom, thrust it into the dish of zirbaja and began to eat. We then saw that his thumb was cut off and he ate with four fingers. "We conjure thee, by Allah," we exclaimed, "to tell us what accident hath happened to thy thumb." "O my brothers," he answered, "not

only have I lost my right thumb, but my left thumb also, and both of my great toes besides." And he uncovered the stump of the thumb on his other hand, and showed us both his feet from which the great toes had been cut off. At this sight our amazement increased and we said: "Tell us, we beg, the cause of the loss of thy thumbs and great toes, and the reason of thy washing thy hands one-hundred and twenty times." And he said:

Know, O company, that my father was a great merchant living in the city of Bagdad, in the time of the Caliph Haroun Er Raschid. He was, unfortunately, addicted to the drinking of much wine, and he squandered his wealth and died leaving very little. I buried him, and after mourning days and nights, I opened his shop and found that he had left little goods and many debts. I induced his creditors to wait, and betook myself to buying and selling, from week to week. Thus I continued to do for some time, until I had not only discharged my father's debts, but had increased my own capital considerably.

One day as I sat in my shop I beheld a beautiful damsel approach me riding on a mule, and accompanied by a eunuch, while a slave walked behind her and one before her. She stopped at my door, while the eunuch said: "O my Mistress, enter here, but do not tell anyone who thou art, lest trouble come upon us." The eunuch then further cautioned her, and she, dismounting, came toward me, and saluted me. Her speech was charming and her words sweet, and when she drew aside her veil I gazed on a face of perfect loveliness. "O youth," said she, "hast thou any handsome stuffs?" "O my mistress," I replied, "thy slave is a poor man, but wait

until the other merchants open their shops and I will fetch thee all the rich stuffs thou desirest." So I conversed with her until the other merchants came, then I arose and procured for her rich brocades the price of which was five thousand pieces of silver. She took the goods, handed them to the eunuch, and mounting her mule, rode away without paying me. Consequently I incurred a debt of five thousand pieces of silver.

I returned home overcome with love for the damsel, and could neither eat nor sleep. Thus I remained for a week. The merchants demanded their money, but I persuaded them to wait another week. At the end of that time the damsel came again riding on the mule, and attended by the eunuch and two slaves. Having saluted me, she said: "O my master, we have been tardy about paying thee for the brocade. Receive now the price of the goods, and procure for me rich stuffs worth a thousand pieces of gold." I did so, and she took the goods and departed a second time without paying me. "What kind of love is this?" said I to myself. "She hath brought me five thousand pieces of silver, but hath carried away goods worth a thousand pieces of gold! Surely she is a cheat who hath imposed on me by her youth and beauty."

I remained in a state of great perplexity for more than a month. Meanwhile the merchants demanded their money, and pressed me so hard that I was forced to offer all my goods for sale, and was on the brink of ruin. One day while I was sitting in my shop, reflecting upon my sad condition, I beheld the damsel advance toward me. "Bring thy scales," said she, "and weigh thy money," and she gave me the price of the

stuffs and also a commission, and I almost died for joy. She then said: "Hast thou a wife?" "No," I answered. At this she arose and departed.

I went to the merchants and paid them their money, and spent the rest of the time bewailing the absence of the damsel. A few days after this, behold the eunuch who had accompanied the damsel approached my shop. "O my master," said he, "The Unknown One to whom thou soldest the brocade hath seen thy love and she returneth it. She is the favourite slave of the Lady Zobeide, the wife of the Caliph Haroun Er Raschid. The damsel hath told her mistress of thee, and begged that she would marry her to thee, but the Lady Zobeide saith that she will not do so unless she see thee first. We therefore wish to take thee secretly into the palace that the marriage may be contracted there." "Good," answered I. "Let the matter be as thou sayest, I will go with thee." "When the night is come," continued the eunuch, "go thou to the mosque which the Lady Zobeide hath built on the banks of the River Tigris, and pass the night there," so saying he departed.

Accordingly when the darkness fell, I went to the mosque, and having said my prayers, passed the night. When morning dawned I looked out on the River Tigris and saw two eunuchs approaching in a small boat containing some empty chests. They disembarked, and brought the chests into the mosque. Immediately after the beautiful damsel herself appeared and as soon as we had saluted one another, she placed me in one of the chests and locked it. The slaves filled the others with rich stuffs and brocades, and, locking them securely, conveyed all, including the one in which I was, to the boat. The damsel and the eunuchs then embarked

and, plying the oars, hastened to reach the palace of the Lady Zobeide.

When they arrived at the water-gate of the Caliph, they landed and taking out the chests were conveying them into the palace, when the chief of the doorkeepers called out: "Set down the chests and open them that we may see what is within." He then arose and placed his hand upon the one in which I was hidden. My reason abandoned me, my heart almost burst, and my limbs trembled.

But the damsel said: "These chests belong to the Lady Zobeide, and if thou open them she will be angry and we shall all perish. They contain clothes dyed various colours, except this chest, in which is a private thing belonging to my mistress. If thou open it, may the fault be upon thy head." When the chief of the doorkeepers heard this he said: "Take up the chest, then and pass on." But at just that moment a slave came crying: "The Caliph! The Caliph!"

I lost my reason through fear and almost died. The Caliph called out: "Bring hither those chests, and open them." But the damsel answered: "O my lord, they contain clothes of the Lady Zobeide, all except this one which is a private chest of my mistress." "Open them," said the Caliph, "so that I may see the clothes." The damsel could not disobey his orders, so she caused each chest to be brought, one by one, and the Caliph examined the contents. When they brought forward the chest in which I was, I bade adieu to life, and prepared for death. The eunuchs were about to open it, when the damsel said: "O Prince of the Faithful, this chest containeth a private thing not fitting to be displayed before thy servants, therefore it is proper that

the chest should be opened in the apartment of the Lady Zobeide."

The Caliph hearing this ordered the eunuchs to carry the chests into the palace, and they immediately took them up and passed on. They conveyed me into an inner apartment and the damsel came and opening the chest said to me: "Come forth, and go with me to kiss the ground before my mistress."

I accompanied her to a sumptuous saloon where I saw twenty other damsels, each as beautiful as the full moon, and among them was the Lady Zobeide. She was scarcely able to walk because of the weight of her rich garments and precious ornaments of gold and jewels. She approached me, and I advanced and kissed the ground before her. She made me a sign to sit down, and thereupon began to ask me many questions concerning my parents and my business. Then she ordered me to retire to an apartment and there to remain waiting for ten days while she prepared the marriage feast.

Therefore during that period I remained concealed in the palace, being attended by the royal slaves, and eating and drinking what they set before me. At the end of that time the Lady Zobeide asked permission of her husband the Prince of the Faithful to marry her favourite to the young man of her choice. The Caliph granted her request, and ordered that the bride should receive ten thousand pieces of gold.

The Lady Zobeide sent for the Cadi and witnesses and they married me to the damsel. The other damsels prepared a feast of delicious viands and drinks, and we passed some time in merriment. Thus we continued rejoicing for ten days, at the end of which period they brought me a dish of zirbaja, sweetened with sugar

and perfumed with rose-water infused with musk. I instantly put forth my hand and thrust it into the dish and began to eat. As soon as I was through I wiped my hand and forgot to wash it. When it was dark the slaves lighted the candles, and the singing-girls came with their tambourines, and the twenty damsels brought me my wife clad in the most magnificent garments. I threw my arms about her neck, and she, noticing the odour of the zirbaja, knew that I had not washed my hands. She uttered a loud cry, and immediately slaves came running from every quarter.

"Take away," she ordered, "this madman who hath eaten of the zirbaja and hath not washed his hands. Punish him for his disgusting conduct." And so saying she took a whip from her belt and beat me on the back until I became almost insensible. Then she said to the slaves: "Take him to the judge and tell him to cut off the hand with which he ate." On hearing this I exclaimed: "There is no strength nor power but in Allah! Wouldst thou cut off my hand for so slight an offense!"

Then the other damsels entreated her saying: "O our sister, be not angry with him! Have pity on him!" But she replied: "Verily I must punish him in some way." She then commanded the slaves to bind my hands behind my back, and taking a sharp razor, she cut off both my thumbs and both my great toes, as ye see, O company; and I swooned away. After which she exacted an oath of me that I would not eat of a zirbaja as long as I lived unless I first washed my hands forty times with kali, forty times with cyperus and forty times with soap.

Then she was appeased and giving me fifty thousand pieces of gold bade me go forth and buy for us a hand-

some house, magnificently furnished. I did so, and she removed thither all her riches, her dresses, her ornaments and other rarities.—This then was the cause of the cutting off of my thumbs and great toes, and the reason of my washing my hands one-hundred and twenty times.

"So we ate," said the Sultan's steward, "and departed to our homes, after that I met the Hunchback. This is all of my story and peace be on thee."

"This is not more wonderful," said the Sultan, "than the story of the Hunchback, so ye must be hanged, all of you." At this the Jewish physician advanced and having kissed the ground, said: "O King of the age, I will now relate to thee a more wonderful story than that of the Hunchback." "Relate thy story," answered the Sultan, and the physician commenced thus:

STORY TOLD BY THE JEWISH PHYSICIAN—THE NECKLACE OF JEWELS

THE most wonderful thing that happened to me in my younger days was this. I was residing in Damascus, where I practiced my art, when one day a messenger came and escorted me to the Governor's abode.

I entered an upper saloon where a man reclined upon a couch of alabaster overlaid with pure gold. He was young and handsome. Seating myself by his side, I said a prayer for his restoration, and requested him to put forth his hand. He then stretched out his left hand, at this I was astonished, but felt his pulse without speaking of the matter. I continued to attend him

for ten days, at the end of which time I took him to the bath. When he removed his garments I saw that his right hand had been cruelly amputated. I was full of grief at this sight, and on looking at his skin saw marks of violent beating with whips. The young man then turned toward me and said: "O Doctor of the age, wonder not at what thou seest; when we have gone forth from the bath then will I relate to thee my story."

We returned to the upper saloon, and the servants placed before us a repast consisting of a roast lamb and fruits of different kinds, and after we had eaten the young man began thus:

Know, O Doctor of the age, I am of the children of Mosul, and that I grew up among my nine uncles, none of whom were blessed with children. When I had attained the age of manhood I went one day with my father to the mosque, and after the prayers had been performed, my father and uncles joined a party of travellers who sat discussing the wonders of the various countries they had seen. Then one of my uncles said: "There is not on the face of the earth so delightful a land as Egypt with its Nile," and my father added: "He who hath not seen Cairo hath not seen the world! Its soil is gold; its Nile, a wonder; its women as beautiful as the black-eyed houris of Paradise; its houses, palaces; its gardens, dreams of delight; its airs, caressing and laden with the odour of aloes-wood."

When I heard this I was filled with an exceeding great desire to see the land of Egypt. I passed the night sleepless, and neither food nor drink was pleasant to me. A few days after this my uncles prepared to journey to Egypt, and I wept and entreated my

father that I might accompany them. He consented and prepared a stock of merchandise for me, and as I was departing said to my uncles: "Suffer not my son to enter Cairo, but leave him to trade in Damascus."

I took leave of my father, and we journeyed to Damascus, which we found to be a city of trees and rivers and fruits and birds, and as delightful as a paradise. My uncles left me there, and continued their journey to Egypt, and I took up my abode in a handsome house the monthly rental of which was two pieces of gold. Here I lived in splendour, eating and drinking and squandering my substance.

One day as I was sitting at my door, a beautiful damsel approached me, attired in the richest of garments. I invited her to come in and she entered my house without hesitation, and, removing her veil, showed me a face of most exquisite loveliness. I placed before her a repast consisting of delicate viands and fruits; we ate and drank and sang, and then giving me ten pieces of gold she departed, saying: "After three days, at the hour of sunset, I will be with thee. So provide for us a delightful repast." After three days she came again attired in embroidered robes the like of which I had never seen. I made ready the feast and we passed the evening in merriment as before. When she rose to go she said: "When next I come I will bring with me a damsel more beautiful than I," so saying she threw me a purse containing twenty pieces of gold and departed.

Accordingly the next night she came accompanied by another damsel wrapped closely in a veil. They entered and seated themselves, and I rejoicing lighted

SHE WORE A MAGNIFICENT NECKLACE OF JEWELS

the candles and prepared the feast. They then took off their veils, and, lo, the second damsel was as beautiful as the full moon, I never before saw such loveliness, and she wore about her neck a magnificent necklace of jewels. I arose immediately and placed food before the second damsel, and continued urging her to eat. The first damsel seeing this was seized with excessive jealousy, and said: "Verily this girl is beautiful, but dost thou think her more charming than I?" And I answered: "Yea, indeed!"

Upon this the first damsel arose in a jealous rage and drawing a sword from her side fell upon the second damsel and cut off her head so that it rolled upon the ground. Then she departed, I knew not whither. Seeing all this I was filled with great fear, and arose in haste, and, removing the pavement from the floor of the house, dug a hole and placed the murdered damsel in it. I replaced the stones, and dressing myself took all my money and went forth. I paid the owner of the house a year's rent. Then I closed the house, and journeyed to Egypt.

I resided in Cairo for three years, eating, drinking and squandering my money until scarcely any was left me. Meanwhile I sent every year the rent of my house to the owner in Damascus. At last little money remained except enough for one year's rent. I therefore journeyed back to Damascus, and alighted at my house. I entered, and, as I was removing a cushion, found beneath it the necklace of jewels that the murdered damsel had worn. I examined it, wept a while, then taking the necklace went forth into the jewel-market. I placed it with a broker who coveting it, caused me to be seized, and dragged me before the judge saying:

"This necklace was stolen from me and I have found it on this thief."

The judge then ordered his people to strip me, and they did so and whipped me with whips, and cut off my right hand, scalding the stump of my arm with boiling oil. They then gave me a cup of wine to revive me, and taking my amputated hand I returned to my abode. But the owner of the house met me and said: "Since this disgrace hath come upon thee leave my place and find other lodgings." "O my master," said I, "give me two or three days in which to find a home." He assented to this and departed, while I remained sitting alone weeping, and saying: "How can I return to my family, now that my hand hath been cut off! Surely since I am innocent of theft or murder Allah will help me!"

Even as I spoke the owner of the house returned accompanied by some officers of the law, who seized me and bound my arms behind my back, and put a chain around my neck. "Why do ye treat me thus?" I asked. They answered: "Because the necklace thou stolest belongeth to the Governor of the city, and it hath been missing together with his daughter for three years." Hearing these words I trembled and prepared to die.

When we arrived at the Governor's abode I was placed before him, and when he looked on me he said: "Is this he who stole the necklace? Verily ye have cut off his hand wrongfully." Then he said to the broker: "Give this young man sufficient money to recompense him for the loss of his hand, or else I will hang thee and seize all thy property." And he gave orders, and his attendants took the broker and dragged him away.

I was now left alone with the Governor, and he approached and loosed the chain from my neck and unbound my arms, saying: "Tell me, O my son, how did this necklace come into thy possession; fear not and speak the truth." "O my lord," I replied, "I will tell thee all the truth," and I proceeded to relate the history of the two damsels. On hearing this the Governor covered his face and wept, then looking toward me said: "Know, O my son, that the elder damsel was my daughter. One day she went out and took her younger sister with her, to whom she was much attached. When she returned she was alone. I questioned her concerning her sister but she made no reply, and sat weeping and saying: 'Verily I will weep for her until I die!' At length she confessed the murder she had committed to her mother, who privately related the affair to me. As for my eldest daughter she sat weeping and lamenting until she sickened and died of sorrow and grief. See then, O my son, what hath happened! Now will I recompense thee for the loss of thy hand, and for thy many sufferings. I desire to wed thee to my youngest daughter, and with her I will give thee a rich allowance, and thou shalt be to me as my own son." I replied: "Let it be as thou desirest, O my master."

The Governor immediately sent for the Cadi and witnesses and married me to the damsel, whom I found to be beautiful and good. My father having died during my absence messengers were sent to bring my property to Damascus, and I am now living in happiness and wealth.

"I wondered at all this," continued the Jewish physician, "and after a few days the young man was com-

pletely recovered, and gave me a large sum of money. Using this I journeyed to your city, where last night I met the Hunchback."

The King when he heard this said: "Thy story is not more wonderful than that of the Hunchback, therefore ye must be hanged all of you, especially this tailor who hath caused all this mischief." Then turning to the tailor he said: "O tailor, if thou wilt relate a story more wonderful than that of the Hunchback I will forgive thee all thine offences." So the tailor advanced and said:

STORY TOLD BY THE TAILOR—THE YOUNG MAN AND THE BARBER

KNOW, O King of the age, that what hath happened to me is more wonderful than what hath happened to the others. Night before last I was at an entertainment given to carpenters, tailors, linen drapers, and other tradesmen. Toward morning a repast was set before us, and, lo, the master of the house entered the room accompanied by a young man who though handsome was lame.

He saluted us, and perceiving a certain barber in our company, refused to sit down and desired to depart instantly. The Master of the house prevented him, and urged him to seat himself. "Verily, O my master," said the young man, "allow me to go at once, for I cannot remain in the same room with this barber; for know, O company, a surprising adventure happened to me with him in Bagdad, and he was the cause of my

lameness. I have sworn that I will not sit in the room where he is, nor dwell in the town in which he resides." Upon this we said: "We entreat thee to relate thy adventure to us." At this the countenance of the barber turned pale, but the young man said:

Know, O good people, that my father was one of the chief merchants of Bagdad, and Allah, whose name be exalted! blessed him with no son except myself. When I had attained the age of manhood, my father died leaving me great wealth. I began immediately to dress in handsome and costly garments, and to feed upon the most delicious meats. One day as I was walking through the streets of Bagdad, I became weary, and seated myself upon a bench opposite a window of a certain house. Soon the window opened and there looked out a damsel as beautiful as the full moon. She watered some flowers beneath the window, looked right and left, then shut the window and disappeared.

Love for her took immediate possession of my heart, and I continued sitting there until sunset in a state of distraction, when, lo, the Cadi of the city came riding along with slaves before him and slaves behind him. He alighted and entered the house from which the damsel had looked forth. Then I knew that he must be her father.

I returned home sorrowful, and lay down in despair upon my couch, but sleep visited me not. The next morning an old woman came to me, and seating herself at my head addressed me as follows: "Know, O my son, that I am acquainted with the cause of thy grief. The damsel who looked out at the window is the daughter of the Cadi of Bagdad. She is kept in close confinement, and the room in which thou sawest

her is her apartment. Her father occupieth the saloon below hers, and leaveth her alone. Often do I visit her, and I will gain for thee an interview."

On hearing this I arose restored, and the old woman departed. The next day she returned and said to me: "The damsel bideth me say that she saw thee beneath her window, and would like to make thine acquaintance. She desireth that thou shouldst visit her at the hour of prayer on Friday next, for her father will then be at the mosque."

When I heard this message my heart rejoiced. Friday arriving I dressed in magnificent garments, perfumed myself and sent for a barber to shave my head, saying to the boy: "Fetch me a barber who is not impertinent and who talketh little."

The boy went and brought this sheikh. He entered my apartment, saluted me and said: "May Allah dispel thy grief and anxiety, and misfortune and sorrows!" I answered: "May Allah accept thy prayer." He then said: "Be cheerful, O my master, dost thou wish to be shaved or bled?" and he continued for some time to discourse in this wise. "Stop," said I, "this senseless chatter, and shave my head immediately."

But the barber arose and drawing forth a handkerchief unfolded it and took from it an astrolabe. He went to the door and after looking for some time at the sun, said: "Know that on this day, which is the tenth of the month Safar of the year 263 of the flight of the Prophet, the ascendant star of which, according to the rules of astrology, is the planet Mars, it happeneth that the planet Mercury hath come in conjunction with that other planet, and this indicateth that it is now a fortunate time to shave the head."

"I AM HE WHOM PEOPLE CALL EL SAMIT THE SILENT!"

"Verily," exclaimed I, "thou weariest me with thy chatter. The time passeth rapidly, therefore arise and shave my head at once." "If thou but knew the truth of the case," he answered, "thou wouldst praise, not blame me; for know, O my master, I am he whom people call El Samit The Silent, because of the fewness of my words," and he continued talking in this wise for some time, until my patience became exhausted and I said to the boy: "Give this barber a quarter of a piece of gold, and bid him begone."

"What is this thou sayest?" exclaimed the barber, "know, O my lord, that I will accept no pay unless I serve thee. Know also that thy father sent for me one blessed day, and when I went to him, he was surrounded by many friends, and he said: 'Bleed me'; so I took the astrolabe, and——" at this I gave vent to my rage and would have thrust the barber out; but he wetted my head, and said: "I will not be angry with thee, for thy brain is weak and thou art young. A short time ago I used to carry thee upon my shoulder to school."

Hearing this and knowing that but a short period remained until the hour of prayer, I rent my clothes, and fell into a great rage. The barber, seeing this, sharpened his razor and shaved a small portion of my head, then he paused and began to recite some verses. "Hasten! Hasten!" I cried. He then threw his razor down, and taking the astrolabe went again to observe the sun. After some time he returned to my side and said: "There is much time remaining before the hour of prayer." "For pity's sake be silent," I cried, "and shave me."

He took the razor and sharpened it again, and shaved another portion of my head. Then stopping he said:

"I am worried because I do not know the cause of thy haste. Confide in me, for know thy father never did anything without my advice." This impertinence being more than I could bear, and seeing that I could not get rid of him by commands, I said: "Be quick. Cease this silly chatter, and finish shaving me. Then I will present thee with five dishes of meats and ten cooked fowls and a roasted lamb." "Let them be brought here," he answered, "so that I may see them." Whereupon I gave orders and they were brought in. "How generous is thy soul?" he exclaimed, "but the incense and perfumes are lacking!" So I caused my slaves to bring him a box containing perfumes, aloes-wood, ambergris, and musk, worth fifty pieces of gold.

"Take all this," I said, "and shave my whole head." He replied not, but opening the box examined its contents, turning over the perfumes and incense and aloes-wood, until my soul almost quitted my body. Then advancing he took the razor and shaved me saying: "For thy father's sake there should be no false delicacy between us. Verily I will not leave thee to go alone on this thine errand." "The place to which I am going," I replied, "no one can enter except myself." "Alas," answered he, "I judge then that thou art about to visit some damsel. This is a dangerous errand and I will go with thee and assist thee to attain thy desires. Know, too, that if thou be arrested, the Cadi of the city hath a terrible sharp sword."

"Wo to thee, wicked old man!" I cried, "How darest thou address me thus!" and after this the barber kept silent for some time. When he had finished shaving me, I said: "Take this food and enjoy it with thy friends." "Verily," said he, "I will take it to them

and return immediately to accompany thee on thine errand," and he departed. I then arose and went forth alone, and walked until I arrived at the house where I had seen the damsel, and, lo, the barber was behind me and I knew it not.

I found the door open and went into the saloon, but immediately the Cadi, the father of the damsel, returned from prayers, and entering the saloon, closed the door. I having secreted myself behind a curtain, he saw me not.

Now it happened that a slave-girl belonging to the Cadi had committed some offence, so that her master began beating her with a whip, and she cried aloud. The barber who stood outside in the street heard her cries, and thought it was I whom the Cadi was beating. He therefore rent his clothes, threw dust upon his head, and shrieked. Soon he was surrounded by a crowd of people, and he called out: "My master hath been killed in the house of the Cadi! O my poor master!" And he continued to shriek and the people shouted, so that the Cadi, hearing the disturbance, came to the door, and was confounded at seeing so great a crowd. "O people," he said, "what is it?" "Thou hast beaten my master with whips," answered the barber, "and I heard his cries." "What hath he done that I should beat him?" asked the Cadi, "and whence came he, and whither hath he gone?"

"Thou malevolent old man," exclaimed the barber, "I know all about it! Thy daughter is in love with him, and he with her; and thou hast discovered that he hath entered thy house, and hast ordered thy young men to beat him. Verily none shall decide this matter but the Caliph himself! Haste therefore and bring

forth my master, or I will enter and take him from thee by force." The Cadi hearing this was embarrassed before all the people, so he said: "If thou speakest the truth, enter and find him."

As the barber came into the house I sought some door of escape, but finding none, I opened a chest that stood in the saloon, and getting into it, shut down the lid. Immediately after the barber entered the apartment, and came directly to the chest. He lifted the lid, and seeing me, closed it again, and picking up the chest began to carry it away. And I, fearing lest he should carry me through the streets in this ridiculous fashion, opened the chest and threw myself out upon the ground. My leg was broken by the fall, but I rose up and going to the door found the crowd of people waiting for me.

I scattered gold among them, to divert their attention, and then went as best I could, through the streets, the barber following me and crying: "Praise be to Allah, who hath aided me in rescuing my master! Without my assistance he would have been killed!" "Art thou not satisfied," I exclaimed, "at what thou hast done to me, but that thou must run through the streets after me!" And having said thus, I rushed in despair into a shop, and begged the owner to protect me from this barber. He did so and drove the wretch away.

As soon as possible I returned to my house, sold all my goods, put my business in order, and journeyed to thy city. I thus escaped this evil man, and have lived here in peace for a considerable time. Now I find this vile barber in your company, seated among you, and my heart can no longer be at ease, nor any company pleasant in which he is who hath wrought all this misfortune and been the cause of my lameness.

The young man refused to stay any longer with us, and on hearing his tale we said to the barber: "Is this true?" "Verily," he answered, "I acted most generously toward this young man, and had I not done so he would have perished. It was through the goodness of Allah that he broke his leg instead of losing his life. Were I a person of many words I had not done this for him, but know that I am he whom the people call El Samit The Silent." And now I will relate to you an event which happened to me so you may know that I do not talk much, and that I am less impertinent than is this young man who hath abused me. The event was as follows:

STORY TOLD BY THE BARBER—THE BEHEADED TEN

I WAS living in Bagdad in the reign of the Prince of the Faithful, Mountasir Billah, who loved the poor and needy, and encouraged the wise and virtuous. It happened one day that he was wroth with ten citizens of Bagdad, and he commanded the Cadi to bring them to the palace in a boat. I saw them embark, and thinking that they were a company on a pleasure excursion, I also embarked with them, no one asking me any questions.

When we landed on the opposite bank the guards came and put chains around the necks of the ten, and put one on me. Now as I was a man of few words, I decided not to mention the matter, so I said nothing and the guards took us before the Caliph who instantly gave orders to strike off the heads of the ten.

The executioner therefore struck off ten heads, and I remained. "What!" said the Caliph, beholding me with surprise, "Hast thou not executed ten!" The executioner replied: "Yea, verily I have struck off the heads of ten." "Then," said the Caliph, "why doth this man remain?" And turning to me he said: "Who art thou? And why didst thou not tell us that thou didst not belong to these ten? Answer! how camest thou among these men of blood?"

"O Prince of the Faithful," I replied. "Know that I am the sheikh called El Samit The Silent, and being a man of few words it behooved me not to speak of this matter. I am very learned, I am of grave understanding, and quick of comprehension, and of great scarcity of speech. My trade is that of a barber, and when I saw these ten men proceeding to embark, I joined them thinking they were on a pleasure excursion. But soon it appeared that they were criminals, and the guards came and put chains upon us; and from the excess of my wisdom I spoke not. And when thou gavest the order to strike of the heads of ten, I remained silent before the executioner because of my scarcity of speech. Throughout my life I have acted in this wise manner."

When the Caliph heard my story, and knew what a wise and silent man I was, and that I was not impertinent as is this young man whom I rescued from horrors, he said to me: "Hast thou any brothers like thyself, distinguished for silence?" "O Prince of the Faithful," I replied, "it is not proper that thou shouldst compare me with my brothers, for they are great talkers and are exceedingly foolish, and each of them hath a defect. The first is lame; the second, deaf; the third,

blind; the fourth, one-eyed; the fifth hath cropped ears; and the sixth hath both lips cut off. Think not, O Prince of the Faithful, that I am like my brothers! Nay, to prove it to thee, I will now relate an adventure of my fifth brother. It was this:

STORY TOLD BY THE BARBER—THE TRAY OF GLASS

MY brother Alraschar was cropped of his ears, O Prince of the Faithful. He was a pauper, who begged alms by night and lived on what he thus acquired by day. Our father was a very old man, and he fell sick and died, leaving to us seven hundred pieces of silver. Now my brother Alraschar, when he had received his share, went out and bought all kinds of glass-ware which he hoped to sell with profit. He placed the glass on a tray, and going into the market-street, sat down on some steps and displayed the tray before him. He leaned his back against a wall, and lost himself in meditation.

"Verily," thought he, "my whole stock doth consist of this glass. I will sell it for two-hundred pieces of silver. I will then buy other glass and sell that for four-hundred pieces of silver. Thus I will continue buying and selling with profit, until I have amassed a large fortune. Then I will purchase all kinds of fine merchandise, and essences and perfumes, and ornaments of gold and jewels, and sell these and acquire much gold.

"After that I will build me a house, furnish it magnificently, buy slaves and horses and gilded sad-

dles, and I will live eating the choicest viands. I will purchase the apparel of Kings and Sultans, and cause to be made for me a saddle of red gold set with jewels. After which I will ride through the streets every day with slaves behind and before me, and the people will salute me. Then I will pay a visit to the Grand Vizier, with memlooks behind and before me, and when he seeth me he will rise in humility and seat me in his own place. Then I will demand in marriage his daughter; for I have heard that she is endowed with perfect beauty and surprising loveliness. I will give as her dowry a thousand pieces of gold. My servant will present the gold, and when the Grand Vizier speaketh to me, I will not answer, but treat him with contempt and coldness. When he presenteth me with a gift, I will return it to him.

"On my marriage night I will attire myself magnificently, and sit upon a silken couch. When my bride is brought in to me clad in her marriage robes, I will command her to stand before me. She will do so with head hanging down, timid and abject, and I will not look at her. Then the tire-women will say: 'O our master, this is thy wife, or rather thy handmaiden, awaiting thy kind regard. Graciously bestow upon her one glance.' Then I will raise my head, and give her one glance and turn away. Her mother will come to me and kiss my hands, and say: 'O my master, my daughter is young, and if thou scorn her, it will break her heart. Incline toward her, speak sweetly and ease her mind.'

"Then I will look at my wife out of the corner of my eye, and command her to remain standing, so that she may be properly humiliated. Her mother will order

her to fill a cup of wine and hold it to my lips. She will fill the cup, and say: 'O my lord, I beg and entreat of thee that thou reject not this cup, for verily I am thy slave.' But I will make her no reply. Then she will put the cup to my lips, and I will shake my hand in her face and spurn her with my foot, like this—"

So saying my brother Alraschar, kicked the tray of glass that stood before him, and it fell from the steps and all the glass was broken. Then my brother cried aloud: "O woe! O woe! this is the result of my pride," and he tore his garments and slapped his face; while the passers-by looked at him in wonder.

Just then a damsel approached him, on her way to Friday prayers. She was of great loveliness, and the odour of musk diffused from her. She rode on a mule having a saddle of gold-embroidered silk, and with her were a number of servants. When she saw the sad state of my brother, and his tears, she called to one of her slaves, saying: "Give this purse to the poor man." The slave did so, and when my brother opened the purse he found it to contain five hundred pieces of gold; whereupon he almost died from excessive joy, and offered up prayers for his benefactress. So she departed, and my brother returned to his house a rich man.

And such, O Prince of the Faithful, was the history of my brother whose ears were cropped. I will now relate to you an adventure of my sixth brother. It was this:

STORY TOLD BY THE BARBER—THE BARMECIDE FEAST

MY brother Shacabac had his lips cut off, O Prince of the Faithful. He was extremely poor, possessing nothing. He went forth one day to beg for food, and on his way beheld a handsome house with a wide and lofty porch. At the door stood many servants, and my brother inquired the name of the owner of the house. A servant answered: "He is a son of the Barmecides." On this my brother drew nearer and asked the doorkeeper for some food. "Enter here," replied the doorkeeper, "my master will give thee all thou desirest."

So my brother entered and, passing through the house, which was spacious and magnificently furnished, he came at last to a garden. It was full of flowers of all kinds, and was paved with coloured marbles. At the upper end of the garden he saw a man with a long beard and handsome countenance, who advanced toward my brother and welcoming him said: "What may I do for thee? I am the master of the house." My brother then told him of his extreme need; and hearing this the man rent his clothes, exclaiming: "Alas! Am I in this city, and thou also in it and hungry! Verily I cannot endure such a thing! Thou must stay and partake of my supper." "O my master," replied my brother, "I am so extremely hungry, that I cannot wait long."

Upon this the master of the house called out: "Boy, bring the basin and ewer." And then he said, turn-

ing to my brother, "O my guest, advanee and wash thy hands." The master then made the motions as though he were washing his hands in a basin and called an attendant to bring a table and spread the feast. Whereupon the slaves began to pass to and fro as though preparing a meal, and after that the master of the house took my brother and sat down with him at an imaginary table, and proceeded to move his hands and lips as though he were eating.

My brother said to himself: "Surely this man loveth a jest," so he also made the same motions as his host, who said: "Eat, O my guest, and observe how white this bread is." "Verily," answered my brother, "in all my life I have never seen bread more beautifully white or of sweeter taste." "It was made by a slave-girl of mine," answered the host, "whom I purchased for five hundred pieces of gold."

He then called out: "Boy, bring the meat," and addressing my brother said: "This meat is more delieious than that served at the Sultan's table, so eat freely, O my guest, for thou art hungry." Next he ealled out: "Boy, bring the ehiekens stuffed with pistachio nuts," and said to my brother: "Eat this for it is more delieious than anything thou hast ever tasted before!"

My brother, whose hunger inereased every moment, could seareely restrain his impatienee, but answered: "O my master, verily this dish hath not its equal in flavour!" The host then began to feed my brother imaginary morsels of food, saying: "Taste and enjoy the flavour. Eat and do not be ashamed." "I have had enough meat," answered my brother. Thereupon the host cried: "Boy, bring sweets of every kind, dried

fruits and almonds and confections." Then he urged: "Eat more, eat more."

My brother by this time had become indignant at the manner in which the master of the house made a jest of his hunger, and he said to himself: "Verily I will cause him to repent of mocking me after this wise!" Meanwhile the host shouted: "Boy, bring the wine," after which he pretended to fill a cup and hand it to my brother, saying: "Take this wine, it will refresh thee and delight thy soul." My brother made the motion of emptying the cup, and returned it to the master of the house, who thereupon filled another cup and handed it to him. This he did several times, until my brother feigning drunkenness, arose and, lifting his hand, gave the host a ringing blow in the neck.

"What is this thou vile creature!" cried the host, "O my master," answered my brother humbly, "I am thy slave whom thou hast most graciously treated to wine until I have become intoxicated, therefore I have smitten thee. Surely thou wilt not be angry with me seeing the cause!"

At this the master of the house burst into laughter. "Verily," he said: "for a long time I have made game of men, but never before have I met any one who was clever enough to carry out the jest with me, as thou hast done. I pardon thee the blow, and now thou must partake of my hospitality." So he called his slaves and bade them prepare a feast, which they did; and the host taking my brother sat down with him, and they spent the evening in eating and drinking and making merry.

After that the master of the house gave my brother a costly dress, and made him his own familiar friend.

They continued to dwell together for the period of twenty years, when the man died and the Sultan seized his property and took possession of it.

"Now, O Prince of the Faithful," said the barber, "I have related to thee the adventures of two of my brothers, and thou must see that I am a better man than they."

"Thou hast spoken the truth, O El Samit The Silent," said the Sultan. "Thou verily art a man of few words and devoid of impertinence, but do thou depart at once from this city, and take up thy abode elsewhere." So the Sultan banished me from Badgad, continued the barber, and I came hither to this city, where I met this young man whom I aided in many ways, and who, except for me, would have been slain. Yet he is so ungrateful that he hath accused me of impertinence, talkativeness, and stupidity,—all of which is false, O people.

CONTINUATION OF THE STORY OF THE HUNCHBACK

THE tailor then proceeded thus,—

When we heard the story of the barber, we were convinced that the young man had been unjustly treated; so we seized hold of the barber and bound him and put him into confinement. Then we went forth to our homes, and I spent the day with my wife, and when evening was come I met with the Hunchback and asked him to my feast. And thou, O Prince of the Faithful, knowest well what events have brought us before thee. Is not this story more wonderful than that of the Hunchback?

When the Sultan heard this story he ordered his chamberlains to go and fetch the barber that he might hear him talk. They soon returned and placed the sheikh before the throne. He was an old man passed his ninetieth year, with dark complexion and a long white beard, and shaggy eye-brows. His ears were small and his nose long, and his look haughty. The Sultan laughed at the sight of him and said: "O Silent One, relate to us some of thy stories."

"O King of the age," answered the barber, "inform me why there are present here this Christian, this Jew, this Mohammetan and this Hunchback. I ask this, O King, that thou mayest know that I am not an impertinent fellow, nor one given to many words: for I am the sheikh called El Samit The Silent."

The Sultan thereupon explained to him the story of the Hunchback, and the barber shaking his head, seated himself on the floor and took the head of the Hunchback upon his lap, and looked into his face. Then he laughed so violently that he fell backward, after which he drew a pot of ointment from his girdle, anointed the neck of the Hunchback, and taking a pair of iron pinchers, put them down his throat and drew forth the bone.

Immediately the Hunchback sprang to his feet, sneezed and recovered consciousness. And all those who were present were astonished at the sight, and the Sultan laughed until he became insensible. He then gave orders to record this event and to place the account in the royal library.

He bestowed dresses of honour upon the Jew and the Christian and the steward. The tailor he appointed his own tailor, giving him a regular salary. The Hunch-

back he honoured with a rich and beautiful dress and a sum of money, and appointed him his cup-companion. Upon the barber he also conferred favours, rewarding him with a costly dress, and a fixed salary, and appointing him royal barber and his own cup-companion. So they all lived together in the utmost happiness until they were visited by the terminator of delights and the separator of friends.

Chapter II

STORY OF PRINCE CAMARALZAMAN AND THE PRINCESS BADOURA

THE FAIRY MAIMOUNA AND THE AFRITE DAHNASH

THERE was in ancient times, a Sultan named Shah-Zeman, possessing numerous troops and attendants and guards. He was ruler over the Islands of Khaledan and had four wives and sixty concubines. He had, however, no son to succeed him upon his throne, which caused him great sorrow. After many years of waiting there was at last born to him a son beautiful as the full moon; therefore the Sultan named him Camaralzaman which signifies "The Moon of the Age." The inhabitants of Khaledan rejoiced at his birth, the city was decorated for seven days, the drums were beaten and messengers were sent throughout the Islands to announce the good tidings. The young Prince grew to be the age of fifteen surrounded by magnificence and tenderly cared for. He was of such surpassing beauty that his father could not bear to be absent from him for a single hour.

One day the Sultan Shah-Zeman summoned his Vizier, and said to him: "My son Camaralzaman is now fifteen years of age, and I desire him to marry

during my lifetime. Therefore bring him hither to me." The Vizier said: "I hear and obey," and immediately called the Prince, who came and stood before his father, hanging his head in modesty toward the ground. "O Camaralzaman," said the Sultan, "know, that I desire to marry thee during my lifetime." But the Prince raised his head and replied: "O my father, I do not wish to marry, for I have read in books of the cunning and wiles of women, and I wish nothing to do with them. Therefore, O my father, marry I never will though I be made to drink the cup of perdition." When the Sultan Shah-Zeman heard these words, his face became black with anger, yet from love he forebore to reprove his son for his disobedience, but dismissed him, and continued to treat him with fondness.

Camaralzaman increased every day in beauty and eloquence. He was sweet of speech, and his face put to shame the full moon. He was tall in stature and as graceful as a twig of Oriental willow, and his manners were engaging. His praise was sung on all sides, and the inhabitants of Khaledan were ravished by his beauty.

At the end of a year, the Sultan his father again called him, and said: "O my son, wilt thou not listen to my words?" Hearing this Camaralzaman fell down before the throne, saying: "O my father, how should I refuse to do thy bidding since Allah hath commanded me to obey thee in all things!" "Know, then, O my son," replied the Sultan, "that I desire to marry thee during my lifetime, and to make thee Sultan over my dominions before my death." Then Camaralzaman arose, and stood before the throne, and hung down his head; after which he raised it and answered: "O my

father, that is a thing I will never do, though I be made to drink the cup of perdition! I will never marry during the course of my whole life; for I have read in books that women are full of endless artifices, and from them proceed many disasters. How excellent is the saying of the poet:

'Verily women are treacherous to every one near or distant;
With their fingers dyed with henna, with their hair arranged in plaits,
With their eyelids painted with kohl; they make one to drink of sorrows!'"

And when the Sultan Shah-Zeman heard these words from his son Camaralzaman, and understood the verses, he returned no answer, but dismissed him kindly and treated him with increased favours and consideration. The Sultan then summoned his Vizier and conversed with him in private. "O Vizier," said he, "tell me what I shall do in this affair of my son Camaralzaman, for thou seest that he hath disobeyed me, and hath refused to marry." The Vizier replied: "I advise thee, O King, to have patience with him for another year; then at the end of that period summon him before thy throne, and question him before all the Viziers, Emirs and chamberlains and lieutenants and other officers of the empire. He will then be afraid to oppose thee, and will marry." At these words, the Sultan Shah-Zeman rejoiced and bestowed a robe of honour upon the Vizier.

Meanwhile Prince Camaralzaman grew every day in beauty and loveliness, and in wisdom. His cheeks were red, his eye-lashes long, his brows of dazzling whiteness, and his hair black as night. At the end of the year the Sultan held his court, at which were pres-

ent the Emirs, Viziers, and the lords and officers of his empire, and he sent for his son Camaralzaman. The youth came, and kissed the ground before the throne three times, then arose and stood before his father. "Know, O my son," said the Sultan, "that I have summoned thee before this assembly for the purpose of commanding thee to marry." When Camaralzaman heard this he hung down his head, then raising it answered: "Hast thou not twice before this day asked me to marry? and I have said that though I be made to drink the cup of perdition, yet will I never do this thing! Surely thou art a man of great age and little sense!" And the Prince tucked up his sleeves and clenched his hands in anger.

Now, when his father heard this he was filled with shame and indignation at his son for treating him thus in the presence of the grandees of the empire. He cried out in anger, and calling his memlooks ordered them to seize Camaralzaman and to bind his hands behind his back and imprison him in one of the towers of the palace. This his servants did, conducting the Prince to a dark chamber in an abandoned tower. They loosed his hands, and, having placed in the chamber a couch, a cushion, a mattress with a silken sheet, and a candle, they stationed a eunuch at the door and departed.

Camaralzaman then laid himself down upon the couch exclaiming: "Malediction upon marriage and girls and deceitful women! Would that I had obeyed my father's command, for then I should not have been put in this tower!" After which he covered himself with the sheet, placed the lighted candle at his head, and fell asleep. As for his father, the Sultan Shah-

Zeman, he slept that night with a troubled heart, thinking upon his son whom he loved excessively.

Now the chamber and the tower were ancient, and had been deserted for many years. In the tower was an old Roman well, at the bottom of which lived a daughter of the Genii called the Fairy Maimouna. At the middle hour of the night, the Fairy ascended from the well and perceived a light shining in the tower-chamber. She approached the door and found a eunuch asleep. She entered the chamber and saw a couch on which lay a young man sleeping with a lighted candle at his head. She wondered excessively at this and standing over the bed lifted the sheet and gazed on Camaralzaman's face. It gleamed with splendour. His lashes were intensely black, his cheeks brilliantly red, his eyebrows arched, and the odour of fragrant musk exhaled from his garments.

At the sight of his beauty the Fairy Maimouna exclaimed aloud: "Verily he is a wonder of loveliness! I will not injure him, nor suffer any one to hurt him! How could his family leave him in this ruined tower. If any of our Marids should find him here they would utterly destroy him!" She then stooped over Camaralzaman and kissed him between the eyes, after which she covered him with the silken sheet.

Having done this she spread her wings and soared aloft into the heavens. She rose higher and higher, and continued her flight through the sky until she heard the sound of flapping wings flying through the air. Soon she saw approaching her an Afrite called Dahnash, and she pounced upon him like a hawk. When Dahnash saw that his enemy was the daughter of the King of the Genii, the Fairy Maimouna, the

muscles of his side quivered from fear, and he cried out: "I conjure thee by the Most Great Name and by the mystic talisman engraved on the seal of Solomon, that thou hurt me not."

"Thou hast conjured me by a mighty oath," replied the Fairy Maimouna, "but I will not let thee go until thou tellest me whence thou art now come." "O my mistress," replied the Afrite, "know that I have just come from the islands of the Land of China, and I will acquaint thee with a wonder I have beheld this night, if thou wilt swear to me that neither the good Genii that fly in the upper air, nor the bad Genii who inhabit the lower regions, nor those that dive through the sea will be permitted to injure me at any time now or forever."

"And what is it thou hast seen this night, O Dahnash?" answered the Fairy Maimouna. "Tell me no falsehood, thinking to escape from me by lying; for I swear by the mysterious characters engraved upon the stone of the seal of Solomon the son of David (on both of whom be peace!), that if thy words be not true, I will pluck out thy feathers and tear thy skin, and break thy bones."

Then said the Afrite Dahnash: "I came forth this night from the Islands of the Land of China, which are ruled over by King Gaiour, the monarch of the Isles, and the Seas, and the Seven Palaces. I saw there the most beautiful Princess of her age. Her cheeks are like deep red wine, or anemones; her lips resemble coral and carnelian, and her other charms are too wonderful to mention. Her father is the mighty King Gaiour, lord of the Isles, and the Seas, and the Seven Palaces.

"He loved his daughter with an exceeding great love, and he collected magnificent treasures for her and built her the Seven Palaces. The first palace was of crystal; the second of marble; the third of iron; the fourth of onyx; the fifth of silver; the sixth of gold; the seventh of jewels. He filled the Seven Palaces with magnificent furniture, precious stuffs, vessels of gold and silver and every useful thing and many rarities; and he commanded his daughter to reside in each palace the seventh part of a year. Her name is the Princess Badoura.

"Her beauty became celebrated, and her fame spread through all countries, and many Kings demanded her in marriage, and sent presents and rarities with letters to her father. But when he repeated the proposals to the Princess Badoura, she was angry with him and said: 'If thou mention the subject of marriage to me, I will take a sword, and put its hilt upon the floor, and lean on it until it pierce me and I die!'

"When her father heard this his heart was filled with fear lest she should kill herself, so he caused her to be conveyed to an apartment, and there confined; and he commissioned ten old women to guard her, and forbade her to visit the Seven Palaces. After which he sent out letters to all the Kings her suitors, informing them that she was afflicted with insanity, and that she had been confined for a year.

"And, O my mistress," continued the Afrite Dahnash, "I go every night to gaze upon her face. I kiss her between the eyes while she lieth asleep, and for the sake of her wonderful beauty I do her no injury. I conjure thee, O my mistress, that thou come with me and behold her loveliness. Afterward if thou desirest

it thou mayest chastise me, for it is thine to command and mine to obey." And the Afrite ceased speaking and hung down his head and lowered his wings.

But the Fairy Maimouna laughed at his words, and spit in his face, and said: "What is this damsel of whom thou speakest? She is no better than a base piece of broken pottery! What wouldst thou say if thou sawest my beloved? Verily he is a dream of wonder, and hath experienced the same treatment as hath thy beloved. For know, his father commanded him many times to marry, but he refused. And his father, incensed against him for his disobedience, hath imprisoned him in the tower in which I reside."

"O my mistress," replied Dahnash, "show me this young man that I may see whether he be more beautiful than the Princess Badoura; for I do not believe that there existeth a person more beautiful than she." "Thou liest, thou accursed Afrite," cried the Fairy. "O most unlucky of Marids! I know that there doth not exist the equal of my beloved! Verily I will make a wager with thee, that my young Prince is more beautiful than thy Princess. The place in which he sleepeth is beneath us, so descend with me to see my beloved, after that we will repair to see thy Princess." And Dahnash replied: "I hear and obey."

Then they flew downward and alighted in the chamber of the tower. The Fairy Maimouna raised the silken sheet from the face of Camaralzaman, the son of King Shah-Zeman, and his countenance beamed and shone with beauty. "Look," she said, "O accursed Dahnash, and be not the basest of fools." Dahnash looked, and shook his head and said: "O my mistress, thou art to be excused for admiring this young

man for he is the image of my beloved in form and beauty. They are exactly alike."

When the Fairy heard this she fell into a great rage, and struck the Afrite on the head with her wing so hard that he almost died. Then she exclaimed: "O thou accursed, go this instant and lift up thy Princess and bring her quickly to this place so that we may see our beloved ones side by side. We may then judge which is the more beautiful."

The Afrite Dahnash flew immediately away, and Maimouna flew by his side to guard him from the attacks of the Marids. At the end of an hour they returned bearing the sleeping damsel, who was clad in a gold-embroidered garment adorned with jewels. They placed her by the side of Camaralzaman, and behold they were alike in form and beauty. They resembled twins.

"Verily my beloved is the more beautiful," said Dahnash. "Nay," answered the Fairy Maimouna, "thou liest, accursed Dahnash, for mine is far more beautiful than thine." Thus they continued contradicting each other until the Fairy in a rage struck the floor with her foot, and it opened, and there immediately rose from it a black Afrite blind of one eye. His eyes were slit upward in his face; and upon his head were seven horns. He had four locks of hair hanging to the ground; and his hands were like the paws of a strange beast, with claws of a lion, His feet were like the elephant's, with hoofs of the ass.

As soon as this Afrite rose, and beheld the Fairy Maimouna, he kissed the ground before her, and said: "What dost thou wish, O my mistress, daughter of the King of the Genii?"

CAMARALZAMAN WOKE, AND TO HIS AMAZEMENT FOUND A MOST BEAUTIFUL DAMSEL

"O Kashkash," she answered, "I desire that thou judge between me and Dahnash. Therefore look upon this youth and maiden, and inform me which of them is the more beautiful."

The Afrite Kashkash gazed upon Prince Camaralzaman and the Princess Badoura, and said: "Verily neither of them is more or less beautiful than the other, but each beareth the strongest resemblance to the other. I therefore propose that we wake each of them separately, and see which admireth the other most. "Excellent," said Maimouna," is thy advice, and I approve of it." "And I also," said Dahnash, "approve of it."

Dahnash transformed himself into a flea, and bit Camaralzaman in the neck. Instantly he awoke and to his amazement found sleeping by his side a most beautiful damsel with red cheeks and black hair, and lips like coral, and clad in a gold-embroidered garment adorned with jewels, and on her neck was a long necklace of precious gems.

Camaralzaman was confounded at this sight. He attempted to arouse the damsel but could not, for Dahnash had caused her to fall into a heavy slumber. He shook her, but she awoke not, nor moved her head. He remained gazing at her for an hour, and at last he said to himself: "This surely is the damsel whom my father wisheth me to marry, and for three years I have refused to do so! Please Allah, when morning cometh, I will go to my father and say: 'Marry me to her this very hour.'" Then Camaralzaman took from her finger a ring set with jewels, the like of which he had never seen before, and around it were inscribed verses. He placed the ring on his own little finger, and laying down his head fell asleep.

Maimouna turned herself into a flea, and bit the Princess Badoura on the arm. She opened her eyes, sat up, and beheld a young man sleeping by her side. His eye-lashes were black, his cheeks like anemones, his eyebrows arched, and his countenance beaming with beauty.

As she gazed on him admiration filled her heart. "Verily," said she, "if I had known that this handsome youth was the Prince who demanded me in marriage, I had not rejected him." Then she shook Camaralzaman, and said: "O my lord, and beloved of mine eyes, awake from thy sleep!" Thereupon Camaralzaman opened his eyes, and her love for him increased. But the Fairy Maimouna caused him to fall into a heavy slumber, and pressed down his head with her wing so that he awoke not.

The Princess Badoura shook him again, but he did not stir nor open his eyes. Then she turned over his hand and seeing her ring upon his finger, uttered a cry of astonishment. After which she took off another ring from his finger, and placed it on her own hand. Then she kissed him gently and laying down her head fell asleep.

The Fairy Maimouna, not waiting for the judgment of Kashkash, said: "O accursed Dahnash, thou seest that my beloved is far more beautiful than thine. We will not discuss the matter, and I pardon thee for thy presumption; so depart now in safety. And do thou, O Kashkash, lift up the damsel and aid this vile wretch to convey her back to her palace." So the Afrites, Dahnash and Kashkash lifted up the Princess Badoura, and, flying away with her, restored her to her bed; while the Fairy remained in the ruined

tower gazing at the sleeping Camaralzaman. When day broke she returned to her well.

Now, when Camaralzaman awoke from his sleep, he saw that the damsel was gone. He called to the eunuch who was sleeping at the door, saying: "Arise and tell me who hath taken away the damsel while I was sleeping." The eunuch replied: "What damsel, O my lord? Verily no damsel hath entered this chamber. How could any one come in while I was sleeping behind the door and it was locked?" At this Camaralzaman exclaimed: "Thou liest, O ill-omened slave, verily with mine eyes I saw the damsel sleeping by my side. Inform me therefore who took her away from me." But the eunuch swore: "Verily I have seen neither a young man nor a young woman."

Then Camaralzaman in a great rage seized the slave by his collar, threw him down upon the floor, tied him to the well-rope and, lowering him into the well, plunged him into the water. The eunuch cried for help and shrieked and called, but Camaralzaman said: "I will not draw thee up until thou tellest me the name of the damsel whom thou tookest away while I slept." Then the eunuch said: "Deliver me from the well, O my master, and I will seek thy father and learn from him the truth of the matter." So Camaralzaman drew him up and let him go.

Then the eunuch ran to King Shah-Zeman, his clothes dripping and his limbs trembling. He found the King conversing with the Vizier about Camaralzaman. He heard him say: "Verily this night I have not slept fearing lest some evil might befall my son in that ruined tower." But the Vizier answered: "Fear not for him. No harm will befall him. Leave him im-

prisoned for a month, that his temper may be softened." And while they were thus talking the eunuch advanced, dripping and trembling, and said to the King: "Know, O my lord, that the Prince is insane, and hath maltreated me thus. He saith that a damsel passed the night in the tower, but I know nothing of her."

When King Shah-Zeman heard this he cried out to the Vizier saying: "Thou who didst advise me to punish him thus, arise and go to the tower and see how the Prince is!" The Vizier, trembling with fear, arose and hastened to the tower, and found Camaralzaman sitting upon his couch. When the Prince saw him, he exclaimed: "O Vizier, thou art more sensible than this miserable slave! tell me therefore whither is gone the beautiful damsel that slept at my side last night? For I know that thou and my father sent her to me. Where, therefore, is she now?" "O my master, Camaralzaman," said the Vizier, "may the name of Allah protect thee! Verily we sent no damsel to thee last night. Thou wast here alone, with the door locked and this eunuch sleeping behind it. Perhaps thou didst dream of a damsel!"

"Ill-omened old man!" cried Camaralzaman starting up in a rage, "how darest thou make a jest of me!" and he grasped the Vizier by the beard and twisting it around his hand pulled him about and threw him on the floor. Then he said: "Depart now and tell my father that my heart is filled with love of that damsel, and that I consent to marry; but I desire none but her, for my love is toward her alone. Arise then and hasten to my father and return to me soon."

The Vizier arose, and ran until he came into the presence of King Shah-Zeman, who seeing his dis-

hevelled condition, said to him: "O Vizier, who hath so wickedly injured thee, and ill treated thee thus?" "Know," answered the Vizier, "that madness hath fallen upon thy son Camaralzaman," and he informed the King of all that had taken place. "O most ill-omened of Viziers, and greatest of Emirs," answered the King, "surely thou hast been the cause of the madness of my son through thy wicked advice which thou gavest me. Know, if any misfortune hath befallen him, I will order thee to be executed immediately."

The King then arose and taking the Vizier with him, entered the tower in which Camaralzaman was confined. When the Prince saw his father, he came forward and having kissed the king's hands stood with his head hanging and his hands joined behind his back. Thus he remained a while in silence, then with the tears flowing down his cheeks, he recited the words of the poet:

"If I have been guilty of a fault against thee,
If I have committed a shameful deed,
Then do I repent with tears of sorrow,
And crave thy pardon and thy clemency."

Hearing this the King embraced him, and kissed him between the eyes, and seated him upon the couch beside him. Then he looked toward the Vizier with the eye of anger, and said to him: "O dog of Viziers, O wicked old man, how darest thou assert that my son, Camaralzaman, hath become insane, when he is no more insane than thyself?" The Vizier shook his head, and was about to speak, when he decided to wait a little and see what would happen.

Then the King said: "O my son, what didst thou say to the eunuch and the Vizier about a beautiful

damsel sleeping at thy side?" Camaralzaman laughed and answered: "O my father, wherefore dost thou jest with me? Know that I consent to marry that damsel, for I am certain that thou didst send her to me, and then didst take her away." At this the King exclaimed: "The name of Allah protect thee! O my son, may Allah preserve thy reason! Thou hast dreamed of the beautiful damsel, for I have no knowledge of her at all."

Then said Camaralzaman: "Know, O my father, that I awoke this night and found a damsel sleeping at my side. I took her ring which I put upon my finger, and presently I slept again, and when I awoke at dawn there was no trace of her, but my own ring was gone. Were it not for the ring I should imagine that it was a dream, but this is her ring upon my little finger. See, O King, its value." Camaralzaman then handed the ring to his father, who having taken it, turned it round, and said: "Verily some great and important event is dependent on this ring, and the affair of the damsel is a mystery. I conjure thee, however, by Allah, O my son, to be patient, for Allah will probably dispel thy affliction and bring relief from thy suffering."

The King then took the hand of his son, and led him to the palace, where Camaralzaman laid himself upon the bed of sickness, and his father seated himself at his head, weeping and mourning for his son, and leaving him neither by night nor by day.

After some weeks the Sultan gave orders to remove Camaralzaman to a pavilion overlooking the sea. Around the pavilion were windows looking out on the water. Its floors were paved with coloured marbles

and its ceiling was painted every colour and decorated with gold and blue. It was furnished with rich carpets and cushions and silken couches, and its walls were hung with brocade, and with curtains adorned with jewels of all kinds.

Camaralzaman entered this pavilion and laid himself down upon a couch. His heart was troubled, his complexion grew pale, and his body wasted away daily. His father sat at his head mourning, and left him not night nor day. And thus they continued to do for many weeks.

Thus did it happen to Camaralzaman.

MARZAVAN

NOW I must relate what took place with the Princess Badoura, the daughter of King Gaiour, lord of the Isles, and the Seas, and the Seven Palaces.

When the Afrites had carried her back and laid her in her bed, it was near daybreak. As soon as it was light the Princess awoke, and sat up and looked about her, and she saw that the handsome young man was gone. At this she uttered a cry so loud that her slaves and nurses gathered about her, and one of them said: "O my mistress, what hath befallen thee?" "Thou ill-omened old woman," answered the Princess, "where is my beloved, the beautiful youth who was sleeping this night at my side? Tell me whither he hath gone."

"O my Princess Badoura, what meaneth these words? "answered the attendant, "do not jest with us in

this manner, lest thy father learn of it and our lives be lost." "Wo to thee!" exclaimed the Princess. "Where is my beloved, the beautiful young man with the lovely face, and with the black eyes and the arched eyebrows? He was sleeping here last night!" "Heaven preserve thy reason," said the attendant, "there was no one here all night."

Upon this Badoura looked at her hand and found the ring of Camaralzaman upon her finger, and saw not her own ring. "Verily, thou ill-omened old woman, thou liest," she cried, and drawing a sword she struck at the attendant and would have killed her; while the other slaves hastened and told her father what had happened.

The King came immediately and said to the Princess: "O my daughter, what is the matter with thee?" "Where is the young man," she answered, "who was sleeping by my side last night?" Then her reason fled and she began to rend her garments. So when her father saw this he ordered the female slaves to seize her, and to bind her, and put a chain around her neck and attach it to a window of the palace. After that he summoned the astrologers and sages and magicians and said: "Whosoever cureth my daughter, I will marry him to her, and give him half of my kingdom; and whosoever faileth to cure her, I will cut off his head and hang it over the palace-gate."

And so he continued to do until he had cut off forty heads, for the sages were unable to cure the Princess; her case perplexed the men of science, and the magicians knew no means of restoring her senses. So the Princess Badoura remained in the same state for three years.

Now she had a foster-brother named Marzavan, who while she was ill had been travelling in distant countries. He loved her exceedingly and when he returned from his long journey and found the Princess insane, he said to his mother: "Do thou contrive so that I may visit her, perhaps I may discover some means of curing her ailment." So his mother arranged matters with the eunuch who had charge of the door of the palace in which the Princess Badoura was. And when the night was come she introduced her son into the apartment in which the Princess sat chained to a window.

She welcomed her foster-brother tenderly and said: "O Marzavan, dost thou really think that madness hath befallen me? Alas! as the poet saith:

"Well, am I mad?
Then bring me him on whom I rave!
If he cure my madness,
Do not blame me!"

So Marzavan perceived that she was in love, and he urged her to relate her story and she did so, showing him the ring upon her finger, and saying: "O my brother, canst thou not assist me in my affliction?" Upon this Marzavan considered the matter a while, then bidding her have patience said: "I will travel through all countries and search for this young man: so be not disquieted, O my sister," and having saluted her he departed.

He returned to the house of his mother, and when the morning was come he prepared for his travels. He set forth and journeyed from city to city and from island to island for a whole month until he arrived at the city of El-Tarf, where he heard that Camaralzaman, the son of Sultan Shah-Zeman, was ill and afflicted

with insanity. When Marzavan heard his story he asked the people of El-Tarf in what country the Prince lived, and they answered: "In the Islands of Khaledan. Between us and them is a voyage of a whole month by sea; but by land, the journey is six months."

So Marzavan embarked in a ship bound for the Islands of Khaledan. The wind was favourable for a month, when the city appeared before them. They had almost gained the shore when a tempestuous wind arose which destroyed the ship so that the yard was carried away and the sails fell into the sea, and the vessel was capsized with all that it contained.

The force of the current bore Marzavan along until it cast him beneath the Sultan's pavilion, where Shah-Zeman was sitting with the head of his son Camaralzaman in his lap, who for two days had neither eaten nor drunken, nor had spoken. It happened in accordance with Destiny that the Vizier was standing at a window looking over the sea, when raising his eyes he beheld Marzavan about to be drowned beneath the pavilion. Filled with pity he descended the steps of the pavilion and opened the water-gate and seizing Marzavan by the hair drew him forth.

Then he clad him in dry garments and warned him saying: "We shall now mount to the apartment above us, but do thou keep silent because of Camaralzaman, the son of the King, for he is sick and laid upon his bed. He hath almost parted with life, from the wasting of his body, and become numbered with the dead. He passeth the day in fever, and the night in torments, and we despair of his life."

"I conjure thee," said Marzavan, "to inform me why this youth is so afflicted." The Vizier replied: "Three

years ago his father commanded him to marry, and he refused. Therefore his father placed him in prison, and when he awoke the next morning, he asserted that he had seen sleeping at his side a damsel of surpassing beauty. He told us he had taken a ring from her finger; and we know not the mystery of this affair. So come, O my son, and let us go up into the pavilion. But look not at the Sultan's son, lest the Sultan be enraged."

So Marzavan said to himself: "Verily this is the youth whom I am seeking!" and he followed the Vizier until he came to the upper saloon in which the Prince was; and the Vizier seated himself at the feet of Camaralzaman. As for Marzavan he stationed himself before Camaralzaman and looked fixedly at him. The Vizier made signs that he should go away, but Marzavan continued to stand and gaze; then he said in a low voice—: "Extolled be the perfection of Allah who hath made his stature like hers, and his complexion like hers, and his cheek like hers!"

Camaralzaman opened his eyes, and listened, and making a sign to the Sultan, as though to say: "Let this young man sit by my side." His father arose and placed Marzavan by the side of the Prince, and said to him kindly: "Whence art thou? What is the name of thy country?" "I come," answered Marzavan, "from the Islands of the Land of China, from the dominions of the King Gaiour, the lord of the Isles, and the Seas, and the Seven Palaces."

Marzavan then whispered in Camaralzaman's ear: "Strengthen thy heart and be cheerful! Thy beloved awaits thee. She too hath suffered. She is now imprisoned in the most miserable condition, with an iron collar about her neck. But if it be the will of Allah, the

restoration of you both shall be effected through my means."

When Camaralzaman heard these words, his soul returned to him, and he recovered, and sat up. His father overjoyed gave orders to perfume the pavilion with saffron, and to decorate the city. He then bestowed a dress of honour upon Marzavan, and caused a delicious repast to be spread before him.

On the following morning Marzavan began to tell his story to Camaralzaman saying: "Know that I am acquainted with the damsel that slept at thy side, and that she is the Princess Badoura, the daughter of King Gaiour, lord of the Isles, and the Seas, and the Seven Palaces." He then related all that had happened to the Princess Badoura from the beginning to the end. On hearing this Camaralzaman rejoiced, and, arising, entered the bath and clad himself in magnificent garments. His father was overjoyed at the recovery of his son, and again ordered the city to be decorated, and bestowed dresses of honour upon all his grandees, gave alms to the poor, and liberated those who were confined in the prisons.

Marzavan and Prince Camaralzaman then prepared for the journey to the land of King Gaiour. They filled two saddle-bags with money, and placed them upon a dromedary, They loaded a camel with water and food, and, having taken leave of King Shah-Zeman, mounted their horses and went forth into the desert. They travelled the first day until evening when they alighted, and ate, and drank, and fed their beasts and rested. After this they mounted again and journeyed on. Thus they continued to do for many days and nights until the Islands of King Gaiour appeared before them.

They entered the capital city, and repairing to a Khan there rested for three days from the fatigues of the journey. After this Marzavan conducted Camaralzaman into the bath, and clad him in the attire of a merchant, and placing an astrolabe of gold in his hand, said: "Arise, O my lord, and station thyself beneath the windows of the King's palace, and call out: 'I am a wise man who can cure the Princess of her madness!' Then the King, as soon as he hears this, will send for thee and introduce thee to his daughter; and when she beholdeth thee her madness will cease. Her father, rejoicing in her restoration, will marry thee to her, and give thee half of his kingdom."

So Camaralzaman went forth from the Khan clad in his merchant's dress, and carrying the astrolabe. He stationed himself under the windows of the palace of the King and cried out: "Behold, O ye people, I am a wise man who can cure the madness of the Princess Badoura!" And when the people of the city heard these words, and saw the beauty of Prince Camaralzaman, they were moved with compassion and said: "Verily, O youth, expose not thyself to the vengeance of King Gaiour. Turn thine eyes toward these heads that are hung up over the palace gate, and know that the owners of them have been killed because they tried to cure the Princess, and failed therein." But Camaralzaman regarded not their words, and cried out louder than before: "Behold I am a wise man, who can cure the madness of the Princess Badoura!"

And while people were attempting to dissuade him, King Gaiour heard his cry and said to his Vizier: "Bring hither this astrologer." So the Vizier descended and took Camaralzaman by the hand and

brought him unto the King. The Prince kissed the ground before the throne and recited these verses:

"Eight glorious virtues are thine!
May Fortune continue thy servant,
And inspire thee with knowledge and piety,
Generosity and noble conquest."

And when King Gaiour beheld Camaralzaman and heard his words, he seated him by his side, and said most graciously unto him: "O my son, verily do not attempt this dangerous task, for know that I have bound myself by an oath, that whosoever seeketh to cure my daughter and faileth, I will strike off his head. Let not then thy beauty and strength deceive thee and urge thee to undertake this task, for know verily if thou cure her not I must strike off thy head."

"O King of the age," replied Camaralzaman, "I accept thy condition and will cure the Princess." Thereupon King Gaiour summoned a eunuch and said: "Conduct this youth to the apartment of the Princess Badoura." The eunuch taking Camaralzaman by the hand led him along a passage saying: "Wo to thee, O youth! Hasten not to thy destruction! Verily thou little knowest what calamities are before thee!" He then stationed the Prince behind a curtain that hung before the door of the Princess' apartment. "Which mode will be more agreeable to thee;" asked Camaralzaman, "my treating and curing thy mistress without entering her room, or my going in to her and curing her there?" "If thou cure her without seeing her," answered the eunuch, "verily it will be a greater proof of thy excellent skill."

Thereupon Camaralzaman took forth an inkhorn and a pen, and wrote upon paper these words:

"He whom sorrow hath afflicted is cured by the presence of the Beloved; but misery is the lot of him for whose sorrowful heart there is no supporter or helper, for whose sleepless eyes there is no reliever from anxiety."

He then wrote these verses:

"Peace from the treasuries of the grace of Allah
Be on her who possesseth my soul and my heart."

And beneath these verses he wrote:

"From the distracted, the distressed, the perplexed, the captive of transport, Camaralzaman, the son of Sultan Shah-Zeman, to the Peerless One of her age, the most beautiful of Houris, the Princess Badoura, the daughter of King Gaiour, the lord of the Isles, and the Seas, and the Seven Palaces: Know, O, Beloved, that I send thee the ring which I took in exchange when we were together; then send me mine."

And he enclosed the ring of the Princess Badoura.

The eunuch took the letter and entered the apartment. The Princess received it from his hand and opened it; and when she saw the ring she arose straightway, and straining against the iron collar broke it from her neck, and rushing forth threw herself on Camaralzaman, crying out: "O my master, do I see thee awake or asleep? Hath Allah indeed graciously granted us this reunion!" She then praised Allah and thanked him for removing the cause of her despair.

And when the eunuch saw her in this state, he went running to King Gaiour, and kissing the ground before him, said: "O my lord, know that this astrologer is the wisest of all astrologers! for he hath cured thy daughter while he stood behind the curtain." "Can

this news be true!" exclaimed the King. "O my lord," answered the eunuch, "arise and see, for she hath broken her chain of iron and is now with the astrologer."

So King Gaiour arose and went in to his daughter, and when she beheld him she covered herself with a veil. The King rejoicing at her restoration, kissed her between her eyes, for he loved her excessively, and then graciously addressed Camaralzaman, saying: "Who art thou and whence comest thou?" Thereupon Camaralzaman acquainted him with his rank and informed him that his father was the Sultan Shah-Zeman, lord of the Islands of Khaledan, and he related to King Gaiour his whole story from beginning to end, telling him how he had taken the ring from the finger of the Princess Badoura, and how she had put his ring upon her hand.

King Gaiour wondered at this, and said: "O my son, your story must be recorded in books, and read after thee age by age!" He then summoned the Cadis and witnesses, and performed the contract of the marriage of the Princess Badoura to Camaralzaman, and gave orders to decorate the city for seven days.

Then a banquet was prepared, the city decorated, and the people praised Allah for having caused the Princess to fall in love with a handsome young man of the sons of the Kings. The women dressed the bride in magnificent robes and the marriage was concluded with feasting and music. On the following day King Gaiour made a feast for all the inhabitants of the Islands of his empire, and the celebration continued for a whole month. After which the Prince and Princess lived in happiness and joy in the Seven Palaces of King Gaiour.

THE LOST TALISMAN

ONE night Camaralzaman thought upon his father, and dreamed that he saw him and heard him say: "O my son, why dost thou desert me thus? Where art thou?" And he awoke sorrowful and told his wife the dream; so the Princess Badoura went with him to her father and begged permission for them to set forth on a journey to the Islands of Khaledan. The King granted the permission, desiring his daughter to pay him an annual visit; whereupon she kissed her father's hand and Camaralzaman did the same.

Then King Gaiour fitted out his daughter and her husband for the journey. He provided horses and camels, and a litter for the Princess. He loaded mules and dromedaries with provisions. And on the day of departure he bade farewell to Camaralzaman and bestowed upon him a magnificient dress of gold stuff adorned with jewels, presenting him also with much treasure and committing to his care the Princess Badoura. After which King Gaiour accompanied them both to the limits of the Islands, and embracing his daughter departed and returned to his city, together with his troops.

So Camaralzaman and the Princess Badoura proceeded with their attendants the first day and the second and the third and the fourth, and continued to journey on for the space of a month. One day they alighted in a spacious meadow filled with green trees and flowering shrubs, here they pitched their tents

and ate and drank and rested. And when the Princess Badoura was asleep, Camaralzaman, entering the tent, saw her lying upon a couch clad in a robe of apricot-coloured silk, and wearing a headdress of cloth-of-gold embroidered with jewels. He observed tied to her girdle a precious stone red as blood on which were engraved mysterious characters.

Camaralzaman wondering at this thought to himself: "Verily this stone must be of great importance or she would not have thus concealed it in her girdle. What can she do with this? And what secret property doth it possess?" And he took the stone and went forth from the tent to look at it in the light. But as he was examining it, lo, a bird pounced upon it, and, seizing it in its beak, tore it from his hand and flew away and then alighted at a distance upon the ground.

Camaralzaman, fearing to lose the precious stone, ran after the bird, which again arose and flew away, always keeping within a short distance of its pursuer. Camaralzaman continued to run after it from valley to valley, from hill to hill, until night came and darkness commenced, when the bird flew into a high tree, and perched upon a bough, while Camaralzaman stood beneath it faint with hunger and thirst. Finding himself lost and night overtaking him, he exclaimed: "There is no strength nor power but in Allah, the High, the Great!" He then lay down beneath the tree and slept until morning, and when he awoke he saw the bird arise and fly away.

So he walked after it, and the bird continued to fly by little and little at the same rate as that at which Camaralzaman walked. Upon seeing this he smiled and said to himself: "Verily this is a wonderful bird!

LO, A BIRD POUNCED UPON THE TALISMAN

Yesterday it flew faster when I ran, and to-day, knowing that I am tired and cannot run, it flieth more slowly. Verily this is wonderful! But I must follow this bird whether it lead to life or to death!"

He continued following the bird, which passed every night upon a tree, for the space of ten days, feeding upon herbs and drinking of the rivers, until he came in sight of a great city. Then the bird darted into the city as rapidly as a glance, and disappeared from Camaralzaman's sight. The Prince wondered exceedingly at this and exclaimed: "Praise be to Allah who hath preserved me and brought me in safety to this place!" Then he seated himself by a stream and washed his hands and feet and face, and rested a while thinking on the distance from his country and his friends, and of his hunger and weariness.

Having thus rested he entered the gate of the city, not knowing whither to go, and walked through the streets. He had entered by the land-gate and he went on till he passed forth by the sea-gate without meeting any inhabitants. The city was on the shore, and he walked by the water until he came to a garden. He approached its entrance and behold a gardener came forth and welcomed him saying: "Praise be to Allah that thou hast escaped the people of the city! Enter this garden quickly before any one seeth thee."

So Camaralzaman, amazed at these words, entered the garden, and said: "Tell me, O gardener, who are the inhabitants of this place?" "Know," answered the man, "that the people are all Magians and worship fire. I conjure thee, therefore, to tell me how thou camest to this city." Upon this Camaralzaman acquainted him with all that had happened to him from

beginning to end, and the gardener wondered thereat extremely, and said to him: "Know, my son, that the countries of the Mohammetans are distant from here a four months' journey by sea, and by land a journey of a whole year. We have a ship that saileth every year with merchandise to the nearest of the countries of the Mohammetans, proceeding to the Sea of the Ebony Isles, and thence to the Islands of Khaledan whose King is Shah-Zeman. Do thou then remain with me for a year and be my assistant. Thou shalt receive in return for thy services one-fourth of the produce of this garden."

Camaralzaman hearing this consented with joy. The gardener clad him in a blue garment reaching to his knees, and taught him the art of gardening and of conducting the water among the trees. Camaralzaman also occupied himself with raking the grass and in reciting verses praising the beauties of his beloved the Princess Badoura. Thus they continued for some time.

THE EBONY ISLES

BUT as to his wife, the Princess Badoura, she awoke from her sleep, and asked for her husband Camaralzaman, but found him not. Feeling the knot of her girdle she perceived that it was untied, and that the precious stone was lost. Whereupon she cried out: "Alas! Alas! Where is my Beloved? He hath taken the talisman and gone! He knoweth not its secret virtue and he is lost forever! Accursed be the stone and the hour that hath wrought this mischief! If my attendants learn

that I have lost my husband they may rob me, therefore I must devise some means of keeping from them the knowledge of this misfortune."

So she put on clothes of Camaralzaman, and a turban like his, and disguising herself, went forth from her tent. She called the servants and giving orders to take down the tent and pack the goods, mounted Camaralzaman's horse and prepared for the journey. The servants obeyed her orders, and as she resembled Camaralzaman none doubted her to be really he. She continued her journey together with her attendants, days and nights, until she came in sight of a city overlooking the sea. She alighted near it, and there pitched her tents and rested. She asked the name of the city, and was answered: "This is the City of Ebony, and its King is Armanos, who hath a daughter named Haiatalnefous."

Now, when the Princess Badoura had alighted to rest, the King Armanos sent a messenger from his palace to learn what King had encamped outside the city. The messenger meeting some of the Princess' attendants inquired who their master was, and they replied that he was the Prince Camaralzaman journeying to the Islands of Khaledan to see his father, the Sultan Shah-Zeman. The messenger immediately returned to King Armanos and acquainted him with the news, and as soon as the King heard it, he descended with the lords of his court, to visit the stranger.

As he approached the tents, the Princess Badoura advanced toward him on foot, and the King alighted and they saluted one another. Then the King conducted her to his palace where he gave orders that a banquet should be prepared. The Princess entered the bath, and arrayed herself in Camaralzaman's

richest robes, which were of silk embroidered with gold and adorned with jewels. She then presented herself before King Armanos, who was charmed with her youth and beauty.

"Know, O my son," said he, "I am now a very old man, and I have never been blessed with a child except a daughter who resembleth thee in form and stature, and in beauty and loveliness. Because of my age I am no longer able to fulfil the duties of a King; wilt thou therefore reside with me and dwell in my country? If so I will give thee my daughter, and half of my kingdom with her."

Hearing this the Princess Badoura hung down her head in shame and perplexity. She said to herself: "What can be done seeing that I am a woman? If I tell him this he will kill me, if I keep silence and obey him I shall be disgraced. But I have lost my beloved Camaralzaman, and I have no means of preserving myself, unless I reside here." So she raised her head and said: "O King of the age, I hear and obey."

King Armanos then rejoiced greatly and gave orders to proclaim throughout the Ebony Isles the ascension of the new King, and he commanded the houses to be decorated and the drums to be beaten. He assembled his Emirs, Viziers, and other lords of his empire, and having abdicated the throne, appointed the Princess Badoura in his stead, and clad her in royal vestments. And every one who looked upon her was astonished at her youth and beauty.

So when the Princess Badoura had been created Sultan, the King married her to his daughter the Princess Haiatalnefous. And when the two Princesses were left alone, and the doors were shut and the candles

lighted, the Princess Badoura sat beside the Princess Haiatalnefous, and sighed and poured forth her tears. She thought of her husband and of all the events that had happened to her, and she groaned and wept again. Then the Princess Haiatalnefous clung to her robe and said: "O my master, why art thou so sorrowful?" And the Princess Badoura answered: "O my Beloved, listen to my story," and she related to her all that had happened from first to last, saying: "If I oppose King Armanos, I perish! But I am now ruler of all the Ebony Isles, and if I remain here I may meet Camaralzaman, for there is no other way by which he can return to his country but by the Ebony Isles. I will therefore commit myself unto Allah who is the Best Director!"

When Haiatalnefous heard this story she was full of wonder, and was moved with compassion and said: "O my sister, fear not! Thy secret will I not reveal." Then they embraced each other and talked together until the time of morning prayers. After which the Princess Badoura, accompanied by her attendants, entered the throne room and judged the people.

So the Princess Badoura remained monarch of the Ebony Isles, and the people obeyed her in all things. And every evening she conversed with the Princess Haiatalnefous, telling her about Camaralzaman and of his beauty and loveliness.

THE OLIVE JARS

NOW Camaralzaman continued to reside in the garden, weeping night and day, and sighing and reciting verses; while the gardener to console him said that the ship would sail at the end of the year to the countries of the Mohammetans. Thus the Prince remained until one day the gardener came to him and said: "O my son, cease from work this day and water not the trees for this is a festival of the people whereon they visit each other. Therefore rest while I go forth and seek the ship which is to take thee to the Ebony Isles."

The gardener went forth, and Camaralzaman wandered about reflecting upon his misfortunes and his separation from the Princess Badoura. As he did so he turned his eyes to a tree upon which two birds were contending together. One overcame the other, it pecked at its neck, and severed its head from its body, and, taking the head, flew away with it. The bird thus killed fell upon the ground, and as it lay there, lo, two great birds pounced upon it, one of them placing itself under its neck, the other at its tail; then they spread their wings over it, stretching out their heads and moaning. After which Camaralzaman saw them dig a hole in the ground and in it bury the dead bird. Having done so, they soared aloft into the sky, were absent a while, then returned bringing with them the bird that had committed the murder. They alighted upon the grave of the slaughtered bird, and, crouching upon it, killed the captive bird and rent open its body

and poured its blood on the grave. They then tore the bird to bits and scattered the portions of flesh in different directions.

All this took place in a short time, while Camaralzaman looked on in wonder, and after the great birds had flown away, he saw something shining on the grave. He approached and perceived it to be the bird's crop. He took it, and opened it, and found within it the talisman which had been the cause of his separation from the Princess Badoura. As soon as he beheld it he fell to the ground overcome by joy. When he recovered he said to himself: "This is a good sign! This verily is an omen portending my reunion with my Beloved!" He then tied the talisman securely to his arm, and rose and walked about the garden.

After a while he took a hoe and a basket and began to dig among the flowers, and about the trees. Suddenly he struck a root under a locust tree, and, removing the earth, discovered a trap-door. He opened this, and found some steps descending into the earth. He went down until he came to an ancient and spacious apartment, and in it were many jars, and they were filled with red gold. At this sight he was overcome with wonder and delight, and he ascended to the garden, and, having closed the trap-door, resumed his occupation of digging among the flowers and watering the trees. Thus he continued to busy himself until the close of day, when the gardener returned and said: "O my son, receive the glad tidings of a speedy departure for thy native land! The merchants have made ready for a voyage, and the ship in three days' time will set sail for the Ebony Isles, which belong to

the Mohammetans, and from whence thou mayest travel by land six months to the Islands of Khaledan and the Sultan Shah-Zeman."

Camaralzaman rejoiced, kissing the gardener's hand, and said: "O my father, I too have glad tidings for thee," thereupon he told him of the subterranean apartment and the jars of red gold. Whereat the gardener exclaimed in wonder and said: "Verily for eighty years I have lived in this place without finding anything! And thou hast been here less than a year and hast discovered this! Therefore it is thy prize and with it thou shalt return to thy country." "Nay," answered Camaralzaman, "the treasure must be divided between us." He then took the gardener to the trap-door, descended with him into the apartment, and showed him the gold which was in twenty jars. So Camaralzaman took ten jars and the gardener took ten.

Then said the gardener to him: "O my son, fill large jars with olives which grow in this garden, and place thou the gold in the jars and the olives over the gold, then close the jars and take them to the ship." So Camaralzaman filled fifty large jars putting the gold in them and the olives over the gold, and the precious talisman he put into one of the jars. After which he sat conversing with the gardener, and felt confident of his early reunion with his family, saying within himself: "When I have arrived at the Ebony Isles, I will journey thence to the country of my father, and inquire for my beloved Badoura. But I wonder whether she have returned to her own country, or journeyed on to the Islands of Khaledan, or whether any accident have happened to her on the way."

He then related to the gardener the story of the

birds, and of what passed between them, whereat the gardener wondered. After this they both slept until the morning, when the gardener awoke ill, and remained so for two days, and on the third day his illness so increased that they despaired of his life. Camaralzaman grieved for his friend, and while he was in this state behold the master of the ship, with the sailors, came, inquiring: "Where is the young man who desireth to go with us to the Ebony Isles?" And Camaralzaman answered: "I am he." And he desired them to transport the jars to the ship. The sailors carried them to the ship, while the master said to Camaralzaman: "Hasten! for the wind hath become fair." And Camaralzaman answered: "I hear and obey."

He then conveyed his provisions to the ship, and returned to the gardener to bid him farewell; but found him in the throes of death. So he seated himself at his head till he died, and he closed his eyes and prepared his body for burial and interred it. Having done this he hastened to the ship. He saw, however, that it had spread its sails, and departed. And it continued cleaving the sea until it disappeared from before his eyes.

He was confounded and perplexed and returned to the garden anxious and sorrowful, and threw dust upon his head. He hired the garden from its proprietor and employed a man to assist him in watering the trees, and going to the trap-door, he descended into the apartment, and stowed the remaining pieces of gold in fifty other large jars, putting olives over them. He then made inquiries respecting the ship, and was told that it sailed not more than once a year. His trouble of mind increased, and he mourned for what had be-

fallen him, especially for the loss of the precious talisman of the Princess Badoura, which was in one of the jars carried away by the ship. He passed night and day in tears, and reciting verses.

In the meantime the wind was favourable to the ship, and it arrived at the City of Ebony. And it happened in accordance with Destiny that the Queen Badoura was sitting at a window and beheld the vessel when it cast anchor by the shore. Her heart throbbed at the sight, and she called her Emirs and Viziers and hastened to the shore, stopping near the ship as the crew were landing the merchandise. She forthwith summoned the master of the vessel, and asked him what he had brought. "O King," he answered, "I have in this vessel, aromatics and medicinal powders, and ointments and wealth and magnificent stuffs and costly merchandise such as camels and mules never carry, and spices and aloes-wood, and the finest olives such as cannot be found in this country."

On hearing this Queen Badoura felt a desire for the olives, and said to the master of the ship: "What is the quantity of the olives that thou hast brought?" He answered: "I have fifty large jars full, but their owner came not with us; and the King shall take of them what he desireth." So the Queen said: "Land them that I may look at them." And the master called out to his crew, whereupon they brought out the fifty jars, and she opened one, and, having looked at the olives, said: "I will take these fifty jars and give you their price, whatever it be." The master of the ship replied: "Their owner is a poor man, and their price is a thousand pieces of silver." "I will take them," said she, "for a thousand pieces of silver."

The Queen then commanded that the olives should be conveyed to the palace, and when night came she ordered one of her servants to bring a jar, and she opened it. There was no one in the chamber but Haiatalnefous and herself. She placed a dish before her, and on pouring into it some of the contents of the jar, there fell into the dish a heap of red gold. She exclaimed aloud in wonder, and proceeded to examine all the jars, and found that they contained gold with olives on top. And searching among the gold she found the lost talisman.

As soon as she recognized it she cried out in her joy and fell down in a swoon, and when she recovered she said within herself: "The loss of this precious stone was the cause of the separation of my beloved Camaralzaman from me; but verily the finding of it is an omen of good fortune!" She then told the Princess Haiatalnefous of the recovery of the talisman.

When the morning came she seated herself upon the throne, and summoned the master of the ship, who, when he came, kissed the ground before her. "Where," asked she, "did ye leave the owner of these olives?" "O King of the age," he answered, "we left him in the country of the Magians, and he is a gardener." Then she said: "Return at once to that country and bring him hither. If thou bring him not, thou little knowest what misfortune will happen to thee and to thy ship!" She immediately gave orders to affix seals on the storerooms containing the merchandise of the ship, and said to the merchants who owned the goods: "If this man bring not the gardener to me, verily I will slay you all and seize your merchandise." So the merchants pressed the master of the ship to hasten, promising to

pay him much gold if he would return and bring with him the gardener, and said to him: "Deliver us from this tyrant!" The master therefore embarked, and loosed the sails, and Allah decreed him safety so that he arrived at the City of the Magians, and, landing by night, went up to the garden.

Now, Camaralzaman was sitting weeping and thinking of his beloved, and of all the misfortunes that had befallen him; and the master of the ship knocked at the gate of his garden. Camaralzaman opened the gate, and immediately the sailors fell upon him, seized him and carried him off, and, embarking, loosed the sails and departed. They continued their voyage days and nights. Camaralzaman asked them the cause of his capture, and they answered: "Thou art an offender against the King of the Ebony Isles, the son of the King Armanos. O thou unlucky man!" But he answered: "Verily in all my life I have never entered his country, nor do I know anything about it."

They continued their voyage, until they came in sight of the Ebony Isles, and they landed at the City of Ebony and took him before the Queen Badoura. As soon as she saw him she knew him, and said to her attendants: "Take this young man to the eunuchs that they may conduct him into the bath." They did so, while she relieved the fears of the merchants, and bestowed upon the master of the ship a robe of honour worth ten thousand pieces of gold, after which she went to the Princess Haiatalnefous, and informed her of all that had happened.

Meanwhile the eunuchs had clad Camaralzaman in the apparel of Kings, and when he came forth from the bath he resembled in beauty a branch of Oriental

willow, or a star at whose appearance the sun and the moon seemed abashed. Then Queen Badoura sent for him, and restraining her heart, did not make herself known. She bestowed upon him memlooks and servants, and camels and mules, gave him much wealth, and promoted him from office to office until she had made him chief treasurer, and delivered all the riches of the empire to his care. She admitted him into high favour and caused the Emirs to show him respect, and all who saw him loved him. And Camaralzaman knew not the reason for her thus honouring him. From the abundance of his wealth he gave liberal presents, and he served King Armanos with such zeal that he loved him, as did the Emirs and other great men, and the common people.

But all this time Camaralzaman wondered at the honours which Queen Badoura shewed him, and said to himself: "Verily this love must have some cause, or perhaps this King favoureth me thus with evil intent! I must therefore ask his permission to depart from his country." Accordingly he went to the Queen Badoura, and said to her: "O King, thou hast bestowed on me great favours, and thy favours will be complete if thou wilt permit me to depart, and if thou wilt take from me all thou hast bestowed upon me." And the Queen Badoura smiled and answered: "Why dost thou wish to travel, and to rush headlong into peril, when thou art enjoying the highest favours?" "O King," replied Camaralzaman, "if these favours be without cause, it is most wonderful!"

The Queen Badoura then took him into a private apartment, and made herself known to him, saying: "Behold I am thy wife, the Princess Badoura, the

daughter of King Gaiour, lord of the Isles, and the Seas, and the Seven Palaces!" Whereupon Camaralzaman was overjoyed, and they embraced and kissed each other. And the Princess related to him all that had happened to her from first to last; and he in like manner acquainted her with all that had befallen him.

And when the next morning came, and diffused its light, the Queen Badoura sent to King Armanos and informed him that she was the wife of Camaralzaman, relating to him their story and the cause of their separation; and the King Armanos on hearing the tale, wondered exceedingly. He gave orders to write it in letters of gold, and then sending for Camaralzaman said: "O son of Sultan Shah-Zeman, as it is the custom of Mohammetans that a man should have more than one wife, wilt thou marry my daughter Haiatalnefous?" "I must first consult the Queen Badoura," answered Camaralzaman, "for I owe her unlimited gratitude." And when he consulted her she said: "Excellent is thy proposal, marry her therefore. I owe her a debt of kindness for all her favours and affection, especially as we are in her abode, and since we have been loaded with the benefactions of her father."

So when Camaralzaman saw that the Queen Badoura inclined to this, and was not jealous of the Princess Haiatalnefous, he consented to the marriage. As for King Armanos he went forth immediately and sat upon his throne, and, having summoned all the Emirs, and Viziers, and the lords of his empire, he acquainted them with the story of Camaralzaman and his wife the Princess Badoura, telling them that he desired to marry his daughter Haiatalnefous to Camaralzaman, and to appoint him King over them in the place of his

wife, the Queen Badoura. And all present rejoiced at this decision.

Then King Armanos summoned the Cadis and witnesses, and the chief officers of the empire, and performed Camaralzaman's contract of marriage to his daughter Haiatalnefous. He also gave sumptuous banquets, conferred costly robes of honour upon all the Emirs and Viziers and chiefs and soldiers, bestowed alms upon the poor and liberated all the prisoners. The people rejoiced at the ascension of Prince Camaralzaman, praying for the continuance of his glory and prosperity, and felicity and honour.

As soon as he had become King over them, Camaralzaman remitted the customs-tax, and conducted himself in a praiseworthy manner toward his people. He continued to reside with his wives in enjoyment and happiness, behaving toward both of them with impartiality. Thus he remained for a length of time; his anxieties and sorrows were forgotten, and he ceased to think on his father, the Sultan Shah-Zeman, and the glory and power he had enjoyed under him.

STORY OF THE TWO PRINCES, AMGIAD AND ASSAD

AFTER this Allah, (whose name be exalted!) blessed Camaralzaman with two sons, by his two wives. They were like two shining moons; the elder of them was the son of Queen Badoura, and his name was Prince Amgiad; and the younger was the son of Haiatalnefous, and his name was Prince Assad, and he was more lovely than his brother Amgiad.

They were reared with magnificence and tenderness, and instructed in all the sciences and arts. They grew up to the age of seventeen, always in each other's company, eating and drinking together, and never separated. And when they had attained to manhood, they were both endowed with every accomplishment.

Now it happened in accordance with the decrees of Destiny, that two damsels of the King Camaralzaman's household were jealous of the two Princes Amgiad and Assad, and hated them exceedingly. They therefore agreed to destroy them, and on a day when the King returned from the chase they approached him weeping violently, and, kissing his hands, informed him that his two sons were traitors. Each told the same story and with tears besought the King to protect himself. And when Camaralzaman heard their words the light became darkness before his face, and he was violently enraged, and he arose with the intention of falling upon his two sons and killing them. But his father-in-law, King Armanos, met him. He was just then entering to salute the King, having heard of his return from the chase; and he beheld him with the drawn sword in his hand, and with blood dropping from his nostrils because of the violence of his rage. So he asked what troubled him, and Camaralzaman acquainted him with the treachery of his two sons, and said: "I am now going to kill them and make them an example to all wrong doers." When King Armanos heard the story of the King, he likewise became incensed against the Princes and said: "Righteous is this punishment thou wouldst inflict, O my son, and may Allah grant no blessing on sons who are traitors to their own father! But, O my son, there is a proverb

that saith 'He who considereth not the results of an action, fortune will not attend him;' and these youths are at least *thy sons*. It is not proper that thou shouldst kill them with thine own hand, for so doing thou wilt repent afterward of having put them to death, when repentance will not avail. But send them with one of thy memlooks, that he may kill them in the desert, where thou canst not see them die."

So when Camaralzaman heard these words, he saw them to be just. He therefore sheathed his sword, and, returning, seated himself on the throne, and summoned his treasurer, who was a very old man, experienced in the management of affairs and the vicissitudes of fortune. And he said to him: "Go, take my sons, Amgiad and Assad, and bind their hands firmly behind their backs, and place them upon a mule; then mount thy horse, and go forth with them into the desert and slaughter them."

The treasurer answered: "I hear and obey." He arose immediately, and finding Amgiad and Assad, laid hold of them, saying: "O my two sons, know that I am a slave under command, and your father hath given me an order; will ye then obey his command?" They answered: "Yes." And the treasurer bound their hands behind their backs, put them into two chests, and, having placed them upon the back of a mule, went forth with them from the city. He proceeded with them over the desert until near noon, when he halted in a waste and desolate place, and alighting from his horse lifted the two chests from the back of the mule, and opening them, took forth Amgiad and Assad.

When he gazed on their beauty and their innocent

faces, he wept violently, then drew his sword and said: "Verily, O my lords, it is painful to do an abominable deed unto you, but I am a slave under command, and your father, the King Camaralzaman, hath ordered me to strike off your heads." And the youths replied: "O Emir, do what the King hath commanded thee, for we patiently submit to the will of Allah (to whom be ascribed all might and glory!), and thou art absolved from the guilt of shedding our blood."

The Princes then embraced each other, and bade farewell; and Assad said to the treasurer: "By Allah I conjure thee, O uncle, that thou make me not to drink of the anguish of my brother, but kill me before him." Amgiad also said to the treasurer what Assad had said, and entreated him that he might die before his brother, saying to him: "My brother is younger than I; therefore make me not to taste of his affliction." Then each of them wept most violently, and the treasurer wept also at witnessing their lamentation. And the two brothers embraced each other again, and bade farewell, one of them saying to the other: "Verily this is all owing to the artifice of those two deceitful women! There is no strength nor power but in Allah, the High, the Great! Verily to Allah we belong, and verily unto Him we return!" And Assad, embracing his brother, uttered groans. And when Amgiad heard the weeping of his brother he likewise wept and pressed him to his bosom.

Then Amgiad said to the treasurer: "I implore thee by the One, the Omnipotent, the King, the Protector, that thou kill me before my brother Assad." But Assad weeping said: "None shall be killed first but myself!" So Amgiad said: "The best plan will be

this: that thou embrace me, and I embrace thee, so that the sword may fall upon us and kill us both with one blow."

And when they had both embraced, face to face, and clung together, the treasurer bound them, and tied them with ropes, weeping as he did so. He then drew his sword and said: "Verily, O my lords, it is hard to kill you! Have ye any want? If so, I will perform it. Or any commission? If so, I will execute it. Or any message? If so, I will convey it." And Amgiad answered: "We have no want to be performed; but I charge thee to strike me with thy sword first so that I may die before my brother. When thou hast killed us return to the King and say: "Verily thy two sons send thee their greetings, and say to thee: 'Thou knowest not whether we are innocent or guilty, yet thou wouldst kill us! Thou hast listened to the treacherous words of two women, and hast condemned us without a hearing."

And when Amgiad had finished he embraced his brother once more, and the treasurer drew his sword and was about to strike them. But, lo, his horse started away in fright over the desert. The steed was worth a thousand pieces of gold, and upon him was a magnificent saddle, worth a great sum of money. So the treasurer threw the sword from his hand, and ran after his horse. He continued following until the horse entered a forest, and he entered after him. But the horse pursued his way into the midst of the forest, striking the ground with his hoofs, and the dust rose high, while the animal snorted and neighed in his fury.

Now there was in that forest a terrible lion, of hideous aspect, his eyes casting forth sparks, and his form

striking terror into the soul of the beholder. And the treasurer looked and saw this lion approaching him, and he found no way of escape not having a sword. So he said to himself: "There is no strength nor power but in Allah, the High, the Great! This calamity hath befallen me in punishment for the crime that I was about to commit against Amgiad and Assad!"

Meanwhile the heat became intense, and Amgiad and Assad suffered from violent thirst, so that their tongues hung out, and they prayed for water. But no one was there to relieve them, and they said: "Would we had been killed and were at ease from this! We know not whither the horse hath run, and the treasurer hath gone after it and left us bound to die here miserably of thirst." And so saying Amigad shook himself, and struggled to the right and left, until his bonds were loosed, and he arose and loosed the bonds of his brother. After which he took the Emir's sword, and said: "Let us follow the treasurer, and see what hath happened to him."

So they followed the footsteps until they came to the forest, then said Amgiad: "Stay here while I enter this wild place, and examine it." But Assad replied: "I will not suffer thee to enter alone, and we shall not enter unless together, so if we escape we shall escape together, and if we perish we shall perish together." Accordingly they both entered, and found that the lion had sprung upon the treasurer, who was lying beneath him like a sparrow, but calling upon Allah, and stretching out his hands to heaven. So when Amgiad saw him, he took the sword and, rushing upon the lion, thrust him through so that he died.

The Emir then arose and seeing Amgiad and Assad

standing there, threw himself on his knees before them, exelaiming: "O my lords, it was not just that I should kill you! With my soul will I ransom you!" Then rising he embraeed them, and led them forth from the forest saying: "Allah forbid that I should attempt to injure you! Hasten from this spot and journey to other lands, for Allah's earth is wide! And know, O my lords, that I shall miss you from my life!" Having said this he and the two young men wept. Then the treasurer bade the youths farewell, and, mounting his horse, returned to the city of the King.

Meanwhile Camaralzaman, having examined some papers and letters brought him by the friends of his two sons, had discovered the truth of the matter, and that the stories of the two jealous women were lies, and that his sons were not traitors to their father. Thereupon he struck his hands together in grief, and exclaimed: "Alas! I have slain my sons unjustly!" then he began to slap his face, and ery out: "O my sons! Oh, the length of my grief!" And he gave orders to build two tombs, on which he inscribed the names of his sons Amgiad and Assad, and he threw himself upon the tomb of Amgiad, weeping, sighing, and lamenting, and reeiting verses, and then in like manner upon that of Assad. He abandoned the society of his wives and his friends, and, seeluding himself, wept and mourned for his murdered sons. Sueh was the case of King Camaralzaman.

Now, as to Amgiad and Assad, they proeeeded over the desert, eating of the herbs of the earth, and drinking rain-water. At night one slept while the other watehed till midnight, then the latter slept and the former watehed. Thus they continued for the spaee of a

whole month, until one day they saw before them a mountain of black flint. A road led up the mountain, and along this they pursued their way toward the summit. They continued to ascend for five days, without reaching the top, and fatigue overtook them. And Assad said to his brother: "Verily I can walk no further, for I am reduced to excessive weakness." But Amgiad answered: "O my brother, brace up thy nerves, perhaps Allah will help us to reach a place of rest." They then continued to ascend until Assad fell upon the ground in a state of utmost fatigue. His brother Amgiad, therefore, carried him, walking a while and resting a while, until daybreak gleamed.

As the sun rose they reached the summit of the mountain where they found to their surprise a small pavilion near which was a gushing stream and on the banks of which stood a pomegranate tree full of ripe fruit. They scarcely believed the sight, and seating themselves by the spring they ate of the pomegranates and then laid themselves down and slept. When they awoke they washed themselves at the spring, and ate again of the pomegranates, and slept again until the time of afternoon prayers. And thus they remained resting and eating for the period of three days, until Assad was able to proceed, after which they journeyed over the top of the mountain, wearied with thirst, and at last saw in the distance the walls of a city, vast and wonderful to the sight.

Upon this they rejoiced and Amgiad said: "O my brother, sit here while I go into yonder city and see what kind of a place it is, that we may know where we are in Allah's wide world. Had we not journeyed over the top of the mountain we had not arrived at

this city in a whole year. Praise be to Allah, then, for our safety!" "Verily, O my brother," answered Assad, "none shall go into this city but myself, for I have not the strength to endure thine absence from me!" So Amgiad said to him: "Go, and loiter not."

THE CITY OF THE MAGIANS

ASSAD, therefore, descended from the mountain-side, taking with him some pieces of gold, and leaving his brother to await his return. He went and walked without stopping until he entered the city. As he passed through the streets there met him a very old man. His long beard fell in two locks upon his breast, and in his hand was a staff, and he was clad in rich garments, while on his head was a large red turban. Assad wondering at his strange appearance, accosted him, saying: "Which is the way to the market, O my master?" The old man smiled gently and said: "Verily, O my son, thou seemest to be a stranger! Whence comest thou? and what dost thou desire from the market?"

"O uncle," answered Assad, "I have a brother whom I have left on the mountain-side, and we are come from a distant country. We have been travelling for three months, and but to-day arrived at thy city. So I came hither to buy some food, and to return with it to my brother." "O my son," said the old man, "know that I have made a banquet for my friends, and have prepared the most delicious of viands. Accompany me to my abode, and I will give thee whatever thou desirest, and will take no money from thee.

I will also tell thee all about this city, and its people. Praise be to Allah, O my son, that I have met thee! and that none but myself hath met thee!"

So Assad said: "Let us hasten then, for my brother is waiting for me, and his heart is full of anxiety." The old man took Assad's hand, and led him through a narrow street, smiling and saying: "Extolled be the perfection of Him who hath saved thee from the people of this city!" He walked on with him until he entered a spacious house; and followed him into an apartment in which were sitting forty old men, arranged in a circle, with a lighted fire in their midst.

The old men sitting around the fire, were worshipping it, and prostrating themselves before it. When Assad saw this his flesh quaked. Then the old man, his guide, said: "O sheikhs of the Fire, how blessed a day is this!" and he clapped his hands and called out: "Come hither, O Gazban." and immediately there entered a black slave of a grim visage, flat-nosed, with bent figure and horrible shape. And at a sign from the old man the slave seized Assad and bound him hand and foot. Then said the old man: "Take him down into the subterranean chamber and leave him there, and tell the slave-girl to torture him by night and day, and to give him a cake of bread by night and a cake of bread by day, until the time comes for us to voyage to the Blue Sea and the Mountain of Fire, when we will slaughter him upon the mountain as a sacrifice."

So the black slave took Assad down to the dungeon, and delivered him to the slave-girl, who immediately began to torture him, and beat him with whips so that the blood flowed from wounds in his limbs, and he

fainted. Then she placed at his head a cake of bread and a mug of salt water and went away. And the old men said to one another: "When the Festival of Fire arriveth we will sacrifice him upon the mountain to propitiate the fire."

Assad recovered his senses at midnight, when he found himself chained, and his wounds pained him excessively. He wept violently, and thought upon his former state and grandeur, and lamented and groaned; then he perceived the cake of bread and the mug of salt water, and ate a morsel and drank a little water to stay his departing spirit. And when the morning arrived, the slave-girl came down, and pulling off his clothes, betook herself to beating him until he fainted, when she threw him a cake of bread, and put down a mug of salt water and left him with the blood flowing from his wounds. And he lay chained, far from his friends, thinking of his brother and of his departed glory, lamenting, sighing and complaining, pouring forth tears and reciting verses.

Meanwhile his brother Amgiad, sat expecting him till mid-day, but when Assad returned not his fear and loneliness became intense. "O my grief!" cried he, "how fearful is this separation!" Then he descended the mountain-side with the tears flowing down his cheeks, and walked on until he reached the city. He entered, and sought out the market-place. He asked the inhabitants the name of the city, and they answered: "This is the City of the Magians, and its people worship fire, instead of the Almighty King." He then asked the way to the Ebony Isles and they said: "The distance between us and the Isles is a journey of a year by land, and by sea of four months. The

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King of the Isles is named Armanos, and he hath appointed his son-in-law in his stead, whose name is Camaralzaman. He is a person of great justice and beneficence, and liberality and peace." And when Amgiad heard the mention of his father, he wept and sighed, and knew not whither to repair.

He bought some food, and finding a place to conceal himself in, sat down to eat, but remembering Assad he ate no more than enough to stay his departing spirit. After which he arose and walked through the town, trying to obtain tidings of his brother. He found a Mohammetan tailor sitting in his shop; so he seated himself by him, and related his story. The tailor said to him: "If thy brother have fallen into the hand of any Magian, thou mayest never see him again, unless Allah save him." Then he added: "Wilt thou, O my son, lodge with me?" And Amgiad answered: "Yes." The Tailor rejoiced at this, and Amgiad continued to abide with him for some time and the tailor taught him the art of sewing.

So Amgiad remained in the City of the Magians making daily inquiry for his brother, but found him not. Now it came to pass one day that Amgiad went on an errand for the tailor to a spacious and beautiful house in a handsome by-street. The owner was a memlook, one of the grandees of the city, for he was the King's Chief Equerry, and he had fitted up the house for his pleasure. His name was Bahadir. He was liberal-handed, a person of generosity and beneficence, and charity. And when he saw Amgiad and observed his beauty and loveliness, his heart became warm toward him, and he bestowed upon him a dress of honour, and took him to be his boon companion.

And Amgiad continued to live with Bahadir in pleasure and happiness, and in feasting and joy for many months. And as Destiny had decreed, there was upon a day a great celebration at the King's palace, and there were present the Emirs and Viziers, and other lords of the empire. And Bahadir went up unto the King, taking with him Prince Amgiad, who when he had kissed the ground before the throne, said: "O King of the age, a most wonderful event, and an extraordinary occurrence hath happened to me." "Relate thy story," answered the King. And thereupon Amgiad related to the King his story, acquainting him with all that had befallen him and his brother from beginning to end. And the King was filled with utmost wonder at hearing it, and he said: "O young man, wilt thou be to me a Vizier?" And Amgiad answered: "I hear and obey."

The King bestowed upon him and upon Bahadir robes of honour, and gave Amgiad a handsome mansion, with servants and officers, and conferred upon him wealth and all that he needed, and ordered him to continue his search for his brother Assad. So Amgiad took his seat as Vizier, and exercised authority, and administered justice, He also sent a crier through the streets of the city, to cry for his brother, and for many days the crier repeated his proclamation in the great streets and the market-place; but heard no tidings of Assad, nor discovered any traces of him. Such was the case of Amgiad.

HISTORY OF THE QUEEN MARGIANA

AS for Assad, the Magians continued to torture him night and day, and evening and morning, for the space of a whole year, until the Festival of Fire drew near. Then the old man, whose name was Bahram the Magian, prepared for his voyage, and fitted out a ship, and, having put Assad into a chest, and locked it, transported him to the vessel. It happened at this time, that Prince Amgiad, in accordance with Destiny, was standing and gazing out at the sea, and he watched the sailors transporting goods to the vessel of Bahram the Magian. His heart throbbed at the sight, and he ordered his young men to search the ship; so they went on board, and searched the whole vessel, and found nothing; then they returned and told this to Amgiad, and he thought upon his brother, and wept.

Bahram the Magian went on board the ship, and called out to the seamen, and ordered them to make haste in loosing the sails. So they loosed and departed. They continued their voyage days and nights, every two days taking forth Assad and giving him a little food and water, until they drew near to the Mountain of Fire. But a storm of wind arose against them, and the sea became boisterous, so that the vessel wandered from her course, and pursuing a wrong direction, came to a city built upon the sea-shore, having a castle with windows overlooking the sea. The ruler of this city was the Queen Margiana.

The captain of the ship said to Bahram the Magian:

"O my master, we have wandered from our course, and we must enter the port of this city and take rest, and after that let Allah do what he willeth. The Queen Margiana is a faithful Mohammetan, and if she know that we are Magians, she will seize our vessel and kill us. What then shall we answer her if she question us?" "I have this Mohammetan with us," Bahram answered, "so we will clothe him in the dress of a memlook, and I will say to the Queen that I am a buyer and seller of memlooks, and that I have sold all except this one." And the captain said: "This plan is a good one."

They arrived at the city, and slackened the sails, and cast anchor, and, lo, the Queen Margiana came down to them, attended by her troops, and, halting by the ship, called out to the captain. He went on shore, and kissed the ground before her and said: "O Queen of the age, I have with me a merchant who selleth memlooks." And she said: "Bring him hither to me." And, lo, Bahram the Magian came forth with Assad walking behind him in the garb of a memlook; and when Bahram came up he kissed the ground before her. She said to him: "What is thy business?" "I am a slave-merchant," he answered. Then she looked at Assad, "And what," asked she, "is thy name?" And almost suffocated with weeping, Assad replied: "My name now, or that which I had formerly?" "Then hast thou two names"? she asked. He answered: "Yes, formerly my name was Assad the Most Fortunate, but now it is Motar the One Devoted to be Sacrificed." And her heart was moved with affection for him, and she said: "Art thou able to write?" He answered: "Yes." So she handed him an inkhorn

and pen, saying to him: "Write something that I may see." Accordingly he wrote two verses.

And when she saw the excellency of his writing she said to Bahram: "Sell me this memlook." He replied: "I cannot sell him, for I have sold all my servants except this one." But the Queen Margiana replied: "I will take him from thee by force, either as a gift or a sale." And Bahram answered: "I will not sell him nor give him." So the Queen Margiana seized Assad and carrying him up to her castle sent word to Bahram: "If thou do not set sail this night, I will take all thy property, and destroy thy ship." When the message arrived Bahram arose in haste and prepared to depart, saying: "Alas! Alas! Verily this voyage hath been unfortunate!"

Meanwhile the Queen Margiana, when she had taken Assad, conducted him into the castle, opened the windows looking over the sea, and ordered her slaves to bring food, and she and Assad ate. And after this repast the Queen left him, and he seeing a door open, passed through it and walked on till he came to a great garden in which were all kinds of fruits and flowers. He approached a fountain that was in the garden, and laying himself down there upon his back, slept, and night overtook him.

Bahram in the meanwhile, when darkness arrived, called the sailors of the vessel, saying to them: "Loose your sails, and proceed on the voyage." "We hear and obey," they replied, "but wait until we have filled our water-skins, and then we will loose." The seamen landed and went round the castle, climbed over the wall of the garden, and, descending on the other side, followed the path that led to the fountain. On arriving

there they found Assad lying upon his back. They recognized him, and rejoiced. So they seized him, and carried him away after they had filled their water-skins, and conveyed him quickly to Bahram the Magian, saying: "Receive glad tidings! for thy captive whom the Queen Margiana took from thee by force, we have found and brought!" They then threw Assad down before him. And when Bahram the Magian beheld him, his heart leaped with joy. He bestowed gifts upon the sailors, and ordered them to loose the sails quickly. They loosed, and proceeded on their voyage to the Mountain of Fire, and continued their course until morning.

Now as to the Queen Margiana, when she returned to the apartment and saw not Assad, she arose and searched for him, but found him not. So she lighted the candles and ordered her slaves to seek for him. Then she went into the garden and found his shoes lying by the fountain, and she proceeded to search for him in the garden and round about it, until morning, when she inquired for the ship of Bahram the Magian, and her people told her that it had set sail in the night. So she knew that the sailors had taken him with them, and she was violently enraged, and gave orders to fit out immediately ten great ships.

She prepared herself also for battle, and embarked in one of the ten ships, her troops embarking with her, equipped with magnificent weapons and armour. They loosed the sails, and she said to the captains of the ships: "If ye overtake the ship of the Magian, I will bestow upon you robes of honour, and gold. But if ye overtake her not, I will kill you every one." The seamen, therefore, were inspired with both hope and fear.

They proceeded that day and night, and the second day and the third, and on the fourth day the vessel of Bahram the Magian appeared; thereupon the ships of the Queen Margiana immediately surrounded the vessel. Bahram had just taken forth Assad, and was beating and tormenting him, while he cried aloud for help but found no creature to relieve or deliver him from the torture. And the Magian, while he was tormenting him, looked up and perceived that the Queen's ships had surrounded his vessel, and encompassed her as the white of the eye surrounds its black. He then knew that destruction was certain, and exclaimed: "Wo to thee, O Assad! All this misfortune is due to thee!" Then he ordered the sailors to throw Assad into the sea, saying: "Verily I will kill thee before I die myself!"

Accordingly the sailors took him up by his hands and feet, and cast him into the midst of the sea. But Allah, (whose perfection be extolled and whose name be exalted!) desiring his safety, permitted him to rise to the surface of the water, and he beat about with his hands and feet. The waves striking him, bore him to a distance from the ship of the Magian, and he reached the shore. So he landed, scarcely believing in his escape, and he took off his clothes and wrung them out, and, having spread them to dry, sat down, bemoaning the calamities that had befallen him. After this he arose, and put on his clothes, but knew not whither to go. He ate herbs of the earth, and fruits of the trees, and drank of the water of the rivers, journeying by night and day, until he came in sight of a city. Seeing which he rejoiced, and quickened his steps, but when he arrived at it, the evening had overtaken him, and

its gates were closed. It was the same city in which he had been captive, and to whose King his brother Amgiad was Vizier. And when Assad saw that its gates were closed, he went into a burial-ground, where he found a tomb without a door. So he entered it and laid himself down to sleep.

Now Bahram the Magian, when the Queen Margiana with her ships overtook him, defeated her by his magic arts. He then returned in safety to his city, and passing the burial-ground, in accordance with Destiny, walked through it and saw the open tomb in which Assad was lying asleep. So he looked in, and beheld Assad sleeping there. He immediately seized him, and conveyed him to his house. He placed him once more in the dungeon, and committed him to the care of his daughter Bustan, putting heavy chains upon him, and giving orders that he should be tortured day and night.

So his daughter Bustan went down to beat Assad, but finding him to be a handsome young man, affection for him entered her heart, and she asked: "What is thy name?" He answered her: "My name is Assad." "Mayest thou ever be fortunate!" said she. "Verily thou art not deserving of torment, and I know that thou hast been treated unjustly." And she proceeded to unfasten his irons, then she asked him about the religion of the Mohammetans. And Assad told her of the goodness of Allah, (whose name be exalted!) and that the worship of Fire was evil, and he also acquainted her with the religion of Mohammad; and she yielded to his words. The love of Allah, (whose name be exalted!) entered her heart, and she became one of the Faithful. She then gave Assad food and

drink, and prepared for him delicious ragouts of fowls, until he gained strength and his sorrow ceased and he was restored to his former health.

After this the daughter of Bahram went forth from the dungeon and stood at the door of the house, looking into the street, and, lo, the King's crier proclaimed and said: "Whosoever hath with him a handsome young man whose name is Assad, and produceth him, he shall receive of the Vizier great wealth. But whosoever keepeth the young man captive, he shall be hanged at the door of his house, and his property shall be confiscated and his dwelling demolished."

Now Assad had told Bustan all that had happened to him from first to last, so when she heard this she hastened to the dungeon and told him the news. And she brought him forth from the dungeon and permitted him to go to the mansion of the Vizier. As soon as he saw the Vizier, he exclaimed: "Verily this is my brother Amgiad!" and threw himself upon him. Whereupon Amgiad recognized him, and in like manner threw himself upon him, and they embraced each other. Then Amgiad took his brother and went up with him to the King, and related to him his story, upon which the King ordered the house of Bahram the Magian to be destroyed.

So the Vizier sent a company of men to do this, and they repaired to Bahram's house, and confiscated his property, and brought his daughter to the Vizier, who received her with honour. Assad then told his brother of all the torture he had suffered, and the acts of kindness that the daughter of Bahram had done him. Amgiad therefore treated her with increased honour.

The King next caused the Magian to be brought, and

commanded the executioner to strike off his head. But Bahram said: "O most excellent King, hast thou determined to kill me?" He answered: "Yes." "Then," said Bahram, "have patience with me a little, O King." And he hung down his head toward the ground, and presently raising it, made profession of the Mohammetan faith. So they all rejoiced and forgave him for what he had done to Assad.

CONCLUSION OF THE STORY OF PRINCE CAMARALZAMAN AND THE PRINCESS BADOURA

THE two Princes passed that night in happiness, and when the next morning came they went in to the King. He received them with honour and they sat conversing. And while they were thus sitting, lo, the people of the city cried out, calling for help, and the chamberlain came in to the King and said: "A mighty King hath alighted with his troops before our city; all have drawn swords; and we know not their purpose." The King told this to his Vizier Amgiad, and his brother Assad, and Amgiad said: "I will go forth and ask this King the reason of his coming."

So Amgiad went forth from the city gate, and found the King attended by a great army, and surrounded by armed memlooks. He kissed the ground before him, and, lo, the King was not a man, but a woman with her face covered by a veil! "Know," said she, "that I have lost a memlook, and if I find him safe in your city no harm shall befall you; but if I find him

not my troops shall slaughter the inhabitants of this place." "O Queen," answered Amgiad, "what is this memlook like? And what is his story? And what is his name?" She answered: "His name is Assad, and I am Margiana. I took this same memlook by force from Bahram the Magian, but he fell upon him in the night, and stole him away from me." "O Queen of the age," replied Amgiad, "praise be to Allah who hath brought us relief! Verily this memlook is my brother." He then related to her Assad's story, and told her what had happened to them in the land of exile, acquainting her also with the cause of their departure from the Ebony Isles. Whereat the Queen Margiana rejoiced and accompanied Amgiad to the presence of the King, who as soon as he saw her, descended from his throne together with Assad, to meet her. And they all sat and conversed.

And as they were so engaged, lo, a great cloud of dust rose in the distance, and after it had subsided, they perceived a numerous force, like the swelling sea, approaching the city. Amgiad immediately arose, and passing through the gate, came to the second army, and found it to be that of his grandfather, King Gaiour, the father of his mother the Queen Badoura. So when Amgiad entered his presence, he kissed the ground before him, and the King said: "I am King Gaiour, lord of the Isles, and the Seas, and the Seven Palaces, and I have come journeying forth seeking my daughter the Princess Badoura, for she quitted me, and I have heard no tidings of her nor of her husband Camaralzaman." And Amgiad, hearing this, again kissed the ground before him, and informed him that he was the son of his daughter Badoura. And as soon as the King knew

this, he threw himself upon him, exclaiming: "Praise be to Allah, O my son, that he hath preserved thee, and that I have met with thee!" And Amgiad informed him that his daughter was well, and also Camaralzaman, and that they were in a city of the Ebony Isles. He also told King Gaiour all that had happened to himself and his brother Assad. Then King Gaiour bestowed a robe of honour upon Amgiad, and sent him to acquaint the King of the city, with all that had occurred.

And while Amgiad was relating these circumstances to the King, lo, again a great dust rose till it overspread the sky, and the day became black. And they heard the neighing of horses, and beheld swords glittering and lances uplifted, and saw a great army approach the city. At this sight, the King of the city exclaimed: "Praise be to Allah who hath caused us to make peace with two armies! May he also give us peace with this vast army!" He then said: "O Amgiad, go forth, thou and thy brother Assad, and learn ye the reason why these troops are advancing against the city." Accordingly Amgiad and Assad went forth. They passed through the gate, and proceeded until they arrived at the army, when they found it to belong to the King of the Ebony Isles, and at the head of the troops was their father Camaralzaman. As soon as they saw him, they kissed the ground before him, and wept. And when Camaralzaman beheld them, he threw himself upon them, and pressed them to his bosom. He then informed them that he had discovered the treachery of the two evil women, and had learned from the treasurer of his son's deliverance from death. And Amgiad and Assad told Camaralzaman that King Gaiour

had arrived, and one of them hastened to acquaint King Gaiour with the coming of his son-in-law Camaralzaman.

And while they were thus occupied, another great dust rose until it overspread the sky, and the earth shook under the horses, the drums sounded like stormy winds, and a vast army approached, its soldiers equipped in black armour, and in the midst of them was a very old man, whose chin was resting on his breast, and who was attired in black garments. When the people of the city beheld these prodigious forces, they feared greatly and the King of the city trembled, but the Queen Margiana and the other two Kings said: "Fear not, for we each have numerous troops, so if these be enemies, we will unite with thee and attack them." And while they were thus conversing, lo, a herald from the approaching army appeared and entered the city. They brought him before the Queen Margiana and the assembled Kings, and he kissed the ground before them, and said: "I come from the Sultan Shah-Zeman, lord of the Islands of Khaledan, and he is searching for his lost son, Prince Camaralzaman." And when Camaralzaman heard this he uttered a loud cry, and fell down in a swoon. Then recovering he took his two sons, Amgiad and Assad, and hastened to salute his father, the Sultan Shah-Zeman. They embraced each other, and then the other Kings saluted the Sultan.

They restored the Queen Margiana to her country, after they had married her to Assad, and requested her always to communicate with them. They married Amgiad to Bustan the daughter of Bahram, and all of them journeyed to the Ebony Isles, where Camaralzaman informed his father-in-law King Armanos, of all

that had happened, and how he had met his sons, at which King Armanos rejoiced greatly. Then King Gaiour, the father of the Queen Badoura, went in to his daughter, and saluted her, and they embraced each other.

After this King Gaiour journeyed with his daughter and attendants to his own country, taking Amgiad with them. And when he was settled again in his kingdom, he seated Amgiad on the throne to govern in his stead. As to Camaralzaman, he appointed his son Assad to rule in his place in the Ebony Isles, his grandfather King Armanos approving. Then Camaralzaman journeyed with his father, the Sultan Shah-Zeman, to the Islands of Khaledan. The city was decorated in his honour, and the drums continued to beat for a month, after which Camaralzaman sat governing in the place of his father until they were visited by the terminator of delights and the separator of companions,—and Allah is all-knowing!

Chapter III

STORY OF JOUDAR

THE TWO SONS OF THE RED KING OF THE GENII

IN ancient days there dwelt in the city of Cairo, a merchant whose name was Omar. He had three sons: the eldest named Salim; the second, Selim; and the youngest Joudar. He reared them until they became men; but he loved Joudar more than his two brothers. When this became manifest, jealousy seized Salim and Selim, and they hated their younger brother. As their father was old, he feared that when he died Joudar would suffer harm from his brothers, so he summoned the witnesses and said to them: "O men, divide my wealth and stuffs into four equal portions." They did so, and he gave each son a portion, and reserved the fourth portion for his wife.

Shortly after this the father died, and the brothers separated, taking their property with them. But neither of the two envious brothers was content with his share. They both demanded Joudar's portion, saying to him: "Thou hast all of our father's wealth, give us some of it." Thereupon Joudar appealed to the judge, and the witnesses testified to the division of the

property, and the judge forbade Salim and Selim injuring their brother Joudar.

But all three of the brothers lost much money by reason of the cost of the trial, and after that Salim and Selim left Joudar alone for a little while, then they plotted against him a second time. He again referred his case to the judge, so that the three again lost much money, but the judge protected Joudar. And Salim and Selim ceased not to seek Joudar's harm, appealing from judge to judge, until the three had given all their wealth to the tyrants, and had become paupers.

Then Salim and Selim went to their mother, and, mocking her, took all her money, beat her and turned her out of the house. She sought her son Joudar and told him all that they had done unto her. "O my mother," answered he, "know that I am poor, and my brothers are poor also. We have lost all that our father did leave us, because of the judges. Therefore I cannot refer thy case to the courts. Do thou, instead, reside with me, and my daily cake of bread I will leave for thee. Pray for me, and Allah will supply me with the means to support thee in comfort. As for my brothers, leave them to receive from Allah punishment for their wicked conduct." And Joudar comforted his mother, until she consented to remain with him and forget the treachery of Salim and Selim.

After this Joudar procured a net, and went every day to the lakes and rivers to fish. All he caught he sold, and gave the price to his mother: she bought food, and they ate and drank well. But his two brothers neither worked nor bought and sold. Ruin and famine entered their abode, for they had consumed all they had taken from their mother. They became wretched

paupers, naked and hungry. Sometimes when Joudar was away, they would go to their mother, and beg food of her. She would give it to them, saying: "Eat quickly and go before thy brother cometh." Then they would eat in haste and go.

One day they came to their mother, and she placed food before them, and they did eat; and, lo, their brother Joudar entered the house! His mother was filled with fear, and hung down her head for shame; but he smiled and said: "Welcome, O my brothers! Why do ye leave me desolate? Why do ye not visit thy mother and me?" They replied: "Verily, O our brother, we longed to see thee, but we were ashamed because of our misconduct toward thee and our mother. We have repented greatly." And Joudar answered: "May Allah, whose name be exalted! bless thee both. Reside with me. Allah is bountiful, and hath given me good things in plenty." "O my son," exclaimed his mother, "may Allah reward thee for thy generosity!"

Thus did Joudar become reconciled to his two brothers; and they passed the night in his house, and supped with him, and on the following day breakfasted with him; after which Joudar took up the net and went forth to fish, relying upon the goodness of Allah. His two brothers also went out, and were gone until noon, when they returned and their mother put before them the dinner; and in the evening Joudar came bringing meat and vegetables. In this wise they continued for the period of a month; Joudar catching fish and selling them, and spending the money on his mother and brothers, and the latter eating and frolicking.

Now it happened one day that Joudar took the net to the river, and cast it, and drew it, and it came up

empty; and he cast it a second time and it came up empty. And he said to himself: "There are no fish here." So he removed to another place, and there cast the net, but again it came up empty. And he removed to still another place, and ceased not to change his place from morning to evening, but caught not even a minnow. So he said to himself: "This is wonderful! Is there not a single fish in this river?"

He then put the net upon his shoulder, and returned home grieving as he thought of the hunger of his mother and brothers. As he passed a bake-shop he stopped and sighed, and the baker said to him: "Welcome to thee, O Joudar! Dost thou want bread? If thou have not with thee money, take what bread will suffice thee, and bring me the price another day." So Joudar said: "Give me ten nusfs* worth of bread." The baker replied: "Here is the bread, and take these ten nusfs too, and to-morrow bring me fish worth twenty nusfs." So Joudar took the money and the bread, and having thanked the baker, went on his way rejoicing. He bought meat, and his mother cooked it, and they all supped and slept.

When the morning came, Joudar took the net and repaired to the river, and cast the net a first, a second and a third time, but nothing fell to his lot. And he returned home sorrowful, and when the baker saw him passing by, he called him, and gave him bread and money, saying: "Take these and be not ashamed, thou mayest pay me another day." And so matters continued for the period of seven days.

* A small Egyptian coin made of silver and copper mixed, worth less than the fourth of an English penny, and less than the half of an American cent.

And on the morning of the eighth day, Joudar arose, and took the net and went to the Lake of Karoun. Arriving there he was about to cast the net into the water, when there approached him an African riding upon a mule, and wearing a magnificent dress; and on the back of the mule was a pair of embroidered saddle-bags. The African alighted and said: "Peace be on thee, O Joudar, O son of Omar!" Joudar replied: "On thee be peace, O my master the pilgrim!" And the African said: "O Joudar, I have an affair for thee to perform, and if thou comply with my request, thou wilt obtain abundant good fortune." "O my master the pilgrim," answered Joudar, "tell me what is in thy mind, and I will obey thee."

The African gave him a cord of silk, saying: "Bind my hands behind me, and make my bond very tight, then throw me into the lake, and wait awhile. If thou see me put forth my hands from the water, raising them high, cast thou the net over me, and draw me out quickly. But if thou see me put forth my feet, know that I am dead; then leave me and take the mule and saddle-bags, and go to the market of the merchants, where thou wilt find a Jew whose name is Shumia. Give him the mule and saddle-bags and he will give thee a hundred pieces of gold. Take them and conceal thy secret and go thy way."

Joudar, therefore, bound the African's hands tightly behind him; after which the man said: "Throw me into the lake." So Joudar threw him in, whereupon he sank; and Joudar stood waiting for him, when, lo, the feet of the African came forth. So Joudar knew that he was dead, and he took the mule, and going to the market of the merchants, found the Jew sitting upon a bench

at the door of a shop. When he saw the mule, the Jew said: "Verily the man hath perished! And naught hath caused him to lose his life save covetousness!" And he took the mule and gave Joudar a hundred pieces of gold, charging him to keep the matter secret.

So Joudar took the pieces of gold, and going to the baker paid him what he owed, and took more bread and paid for that, and then went to the butcher and got meat, and returned home. He found his brothers begging his mother for something to eat, and he said to them: "Take, eat." And they fell upon the bread like ghouls. Then Joudar gave his mother the rest of the gold, saying: "Keep this, O my mother, and when my brothers come to see thee give them some money, so that they may buy and eat in my absence."

And Joudar passed that night, and when the morning was come, he took the net, and went to the Lake of Karoun, and stopping there was about to cast the net, when, lo, another African approached riding upon a mule. He was more splendidly clad than the first African, and he had with him a pair of handsome saddle-bags, in which were two little boxes. And he said: "Peace be on thee, O Joudar, O son of Omar!" And Joudar replied: "On thee be peace, O my master the pilgrim!" And the African said: "Did there come to thee yesterday an African riding on a mule like this one? And didst thou not bind his hands behind him and throw him into the lake? And did he not say to thee, 'If my hands come forth cast thy net and draw me out quickly; but if my feet come forth, I shall be dead, and take thou the mule and give it to Shumia the Jew, and he will give thee a hundred pieces of gold?'—and his

feet came forth and thou tookest the mule and gavest it to the Jew who presented thee with a hundred pieces of gold."

And Joudar answered: "Since thou knowest this already, why dost thou ask me?" "It is my desire," replied the African, "that thou do with me as thou didst with my brother." And he took forth a cord of silk, saying: "Bind my hands behind me, and throw me in. If the like of what befell my brother, happen to me, take the mule and give it to the Jew, and receive from him a hundred pieces of gold." So Joudar bound his hands behind him, and pushed him, whereupon he fell into the lake and sank, and in a little while his feet came up. So Joudar took the mule, and went to the market-street, and when the Jew saw him he said: "The other hath died! This is the recompense of the covetous!" And he took the mule and gave Joudar a hundred pieces of gold, who received it, and thanked him, and returned home.

On the third day he took the net and went and stood by the lake, and, lo, there came another African riding upon a mule, and having with him a pair of saddle-bags, but he was more gorgeously clad than the two former ones. And he said: "Peace be on thee, O Joudar, O son of Omar! Have any Africans passed this way?" And Joudar returned his salutation, and said: "Two." "Whither went they?" asked the African. "I bound their hands behind them," answered Joudar, "and threw them into the lake; so they were drowned, and the same end awaits thee." And the African laughed, and, alighting from his mule, took forth a cord of silk, and said: "O Joudar, do with me as thou didst with both of them." Thereupon Joudar tied his hands be-

hind his back, and pushed him so that he fell into the lake; and stood waiting for him.

And, lo, the African put forth his hands saying: "Cast the net, O poor man!" And Joudar cast his net over him, and drew it; and, behold, the African was grasping in each hand a fish red as coral! As soon as he stood upon land he said to Joudar: "Take from my saddle-bags two little boxes and open them." Joudar did so, and the African put into each box a red fish, and shut the covers. He then pressed Joudar to his bosom, and kissed him, saying: "May Allah deliver thee from all evil! Verily, if thou hadst not cast the net over me and drawn me out, I had drowned." "O my master the pilgrim, "said Joudar, "I conjure thee by Allah that thou acquaint me with the affair of the two Africans that were drowned, and tell me the true history of these two red fishes."

The African accordingly said: "O Joudar, know that the two who were drowned were my brothers, and the Jew is our brother: he is not really a Jew, but a Mohammetan. Our father was a magician, and taught us the arts of solving mysteries and opening hidden treasures and employing enchantments. Our father died, and we divided his riches and talismans, until we came to his books. There was among them a volume entitled: 'The Stories of the Ancients' the like of which doth not exist! It is priceless, for in it are accounts of all hidden treasures and many mysteries and magic arts. A dissension arose between us as to who should own this book.

"Our father's sheikh, the Diviner Elabtan, who was present, said: 'Give me "The Stories of the Ancients!"' So we gave him the book, and he said: 'Ye cannot all

possess this volume, and it is impossible that I should give it to any one of you without the consent of the others. Therefore, let him who desireth this go and open the hidden treasure of Shamardal, and bring me thence the celestial planisphere, the pot of magic ointment, and the seal-ring and the sword. For the seal-ring is served by a Genie whose name is Radelcasif; and whosoever possesseth it neither King nor Sultan can prevail against him. As for the sword, if it be drawn against an army, and its bearer shake it and say: "Slay this army" a flash of lightning will proceed from the sword and the whole army will be destroyed. And as for the celestial planisphere, whosoever possesseth it, he may, if he desire, behold any quarter of the world by turning the face of the planisphere towards it. Moreover, if he be angry at a city and turn the face of the planisphere toward the sun, the city will be burned. As for the pot of magic ointment, whosoever applieth a little of the ointment to his eyes he will see all the treasures of the earth. 'Now,' continued the Diviner Elabtan, 'I have a condition to propose to you. Whosoever is unable to open this treasure of Shamardal he shall not have the book, but he who openeth the treasure, and bringeth me these four wonders, he shall take the book.'—and we consented to this condition.

"Then said the Diviner Elabtan: 'O my sons, know that the hidden treasure of Shamardal is under the dominion of the two Sons of the Red King of the Genii, and that your father strove to open the treasure but was unable to do so because the two Sons of the Red King fled before him to a lake in the Land of Egypt, called the Lake of Karoun. He pursued them into Egypt but could not prevail against them for the

lake was guarded by a talisman. He had recourse to all his magic arts, and employed enchantments, but returned overcome, since he could not open the treasure of Shamardal. I made for him an astrological calculation, and saw that this treasure could not be opened without the aid of a young man, Joudar the son of Omar of Cairo; for by his means alone, might the Sons of the Red King be seized. I also perceived that the young man would be a fisherman, and that he would be found by the Lake of Karoun, and that the charm would not be dissolved until Joudar should bind the arms of the seeker after the treasure, behind his back, and throw him into the lake. Whereupon the seeker after the treasure would have to contend with the Sons of the Red King; and if he should be overcome his feet would come forth from the water, if, however, he should be victorious, his hands would appear, Then Joudar would cast the net over him, and draw him forth from the lake.'

"The Diviner Elabtan having finished his narrative," continued the African, "two of my brothers said: 'We will go, though we perish,' and I said: 'I will go also!' but our other brother said: 'I have no desire to go on this adventure.' Thereupon we three agreed that he should repair to Cairo in the disguise of a Jewish merchant, in order that if one of us should die in the lake, he might receive the mule and saddle-bags from Joudar, and give him a hundred pieces of gold. 'Know, then, O Joudar,' said the African, 'when my first brother was thrown into the lake, the Sons of the Red King slew him, and they slew my second brother also; but they could not prevail against me, so I seized them.'"

"And where," asked Joudar, "are these Sons of the Red King?" "Didst thou not see them?" asked the African. "I have them imprisoned in these two little boxes." "But," said Joudar, "these are fishes." "Nay," answered the African, "these are not fishes. Verily they are Afrites in the form of fishes. But, know, O Joudar, that the treasure cannot be opened except by thy means. Wilt thou then undertake this adventure, and go with me to the City of Fez and Mequinez, and open the treasure? If so I will give thee whatever thou shalt desire, and afterward thou shalt return to thy family joyful and wealthy."

And Joudar answered: "O my master the pilgrim, I have a mother and two brothers whom I must provide with bread and meat. If I go with thee who will give them food to eat?" But the African said: "Here are a thousand pieces of gold, take them and give them to thy mother that she may expend them until thou shalt return to thy country. Thou shalt return before the end of four months." So the African gave Joudar the gold, and he took it and went to his mother, and told her all that had happened, and gave her the gold, saying: "The African is a good man, and I will go with him, and be absent four months, and abundant good fortune will betide me; so pray for me, O my mother! No harm will befall him whom Allah preserveth!" And his mother answered, saying: "May Allah incline this African's heart to thee. Go with him, O my son. Perhaps he may bring thee good fortune."

THE HIDDEN TREASURE OF SHAMARDAL

JOUDAR, therefore, bade farewell to his mother, and went forth. When he came to the African the latter said to him: "Hast thou consulted thy mother?" "Yes," answered Joudar, "and she prayed for me." "Then mount behind me," answered the African. So he got upon the back of the mule, and they journeyed from noon to the time of afternoon-prayers, when Joudar was hungry, and he saw that the African had no food with him. So he said: "O my master the pilgrim, hast thou forgotten to bring with thee anything to eat on the way?"

The African, without answering, dismounted from the mule, and bade Joudar alight. He then removed the saddle-bags from the back of the mule and said: "I conjure thee that thou tell me everything thou desirest to eat." "I wish naught but bread and cheese," replied Joudar. "O poor man," said the African, "bread and cheese are not enough, demand something good. Dost thou like browned chicken? and rice and honey?"—and the African continued to name different kinds of dishes of food, until he had named twenty. But Joudar said within himself: "Verily this man is mad. Whence can he bring me all these dishes of food, seeing that he hath neither kitchen nor cook!"

But the African took hold of the saddle-bags, and said: "O Servant of these saddle-bags, bring me browned chicken," and he put his hand into one of the bags, and, lo, he drew forth a dish of gold containing two browned, hot chickens. Then he put his hand in

a second time and took out a dish of gold containing stuffed ribs of lamb. And he ceased not to take forth dishes from the pair of saddle-bags until he had drawn forth four and twenty golden dishes full of the most delicious foods. And Joudar was filled with wonder at this sight. Then said the African: "Eat, poor man." And Joudar answered: "O my master, dost thou keep in this pair of saddle-bags a kitchen and a cook?"

The African laughed, and replied: "They are enchanted, having an Afrite for a servant. And were we to demand every hour a thousand dishes, the Afrite would bring them immediately." Then they ate until they were satisfied, after which the African replaced the empty dishes in the saddle-bags, and having put in his hand took forth a ewer of water and a basin, and they both washed their hands, and recited the afternoon prayers. Then the African put back the ewer and basin into the bags, which he placed once more on the back of the mule, saying: "Know, O Joudar, that we have traversed the space of a whole month's journey; for the mule that carries us is one of the Marids of the Genii. He is able to travel a year's journey in a day. Let us now mount and proceed on our way."

So they mounted and journeyed on until sunset. When they halted in the evening the African took forth from the saddle-bags the supper; and in the morning he took forth the breakfast. And so they continued to do for a period of two days, journeying until midnight, and alighting and sleeping, and proceeding in the morning. And all that Joudar desired to eat he asked of the African, who drew it from the pair of saddle-bags. And on the fifth day they arrived at Fez and Mequinez.

They entered the City, and every one who met the

African saluted him, and kissed his hand. Thus they proceeded until they came to a door, at which the African knocked; and, lo, the door opened and there came forth from it a most beautiful damsel. "O my daughter," said the African, "open the pavilion." She answered: "I hear and obey," and entering, led the way to a pavilion, which she opened. Then the African took the pair of saddle-bags from the back of the mule, saying: "Depart, O Marid of the Genii, and may Allah bless thee." And instantly the ground clove asunder, and the mule descended into the earth, which immediately closed over it.

The African then led Joudar into the pavilion, and he beheld there an abundance of rich furniture, and rarities, and jewels, and articles of gold and silver. After they had seated themselves the damsel brought a robe worth a thousand pieces of gold, and said to Joudar: "Put this on, O my master, and welcome to thee." So he put on the robe, and was clad like one of the Kings of the West. After which the African placed the saddle-bags before him, and putting in his hand, drew forth forty different dishes of gold containing the most delicious viands, and they feasted together. And they continued to reside in the pavilion for the period of twenty days. Every morning the African clad Joudar in a rich dress, and fed him with food from the saddle-bags.

On the one and twentieth day, the African said: "O Joudar, let us arise; for this is the day decreed for the opening of the treasure of Shamardal." So they arose and left the city. And they mounted each upon a mule, and rode forth. And they ceased not to journey until noon, when they came to a river of running water.

There the African alighted and making a sign with his hands two slaves appeared. And he took from them a tent, which he pitched, and mattresses and pillows. Then one of the slaves brought the two little boxes in which were the two red fishes, and the other brought the pair of saddle-bags. The African drew forth a dinner from the saddle-bags and they dined.

Then he took the two little boxes and recited a charm over them, and the red fishes within the boxes began to entreat him, saying: "We are at thy service, O Diviner of the World! We pray thee have mercy upon us!" But the African recited another charm, and the two little boxes burst into many pieces, and from their fragments arose two strange beings with their hands bound behind them. And they cried out: "O spare us! spare us! Diviner of the World! What dost thou desire to do unto us?" "My desire," said the African, "is to burn you unless ye promise me to open the treasure of Shamardal." "We promise thee to open the treasure," they replied, "on the condition that thou bringest us here Joudar the fisherman; for the treasure cannot be opened without his aid, and no one can enter except Joudar the son of Omar." And the African answered: "O ye Sons of the Red King, I have brought hither Joudar the son of Omar, and he standeth here."

Thereupon they promised to open the treasure, and the African released their hands and they instantly vanished. Then he took forth a tube, and some tablets of red carnelian, which he placed upon the tube. And he took a perfuming-vessel, put into it some charcoal and kindled it. And, having made ready the incense, he said to Joudar: "I will recite the charm and throw the incense on the fire. When I have begun my incan-

tation I cannot speak to thee for the charm would be broken, therefore I must tell thee beforehand what thou must do to attain the treasure.

"Know, then," said he, "that when I have recited the charm, and thrown on the incense, the water will dry up from the river-bed, and there will appear a door of gold, the size of the city-gate, and in it two rings of metal. Descend to the door, knock on it lightly, and wait a while. Soon thou wilt hear some one say: 'Who knocketh at the Door of the Treasures and knoweth not how to solve the mysteries?' Then thou must answer: 'I am Joudar the fisherman, the son of Omar.' Thereupon a being will open the door, and come out unto thee with a drawn sword in his hand, and say: 'If thou be that man, stretch forth thy neck that I may smite off thy head.' Then do thou stretch forth thy neck, and fear not, for when he smiteth thee, he will fall down before thee a body without a soul, and no harm shall befall thee. But if thou oppose him, he will slay thee.

"And after thou hast broken this enchantment by obedience, enter the door of gold and walk on until thou comest to another door, and knock on that. Immediately there will come forth a man riding on a horse, and having upon his shoulder a spear, and he will say: 'What hath brought thee unto this place, which neither mankind nor the Genii enter?' And he will shake his spear at thee; but open thy bosom to him, and he will smite thee. No harm shall befall thee, but he will fall down before thee a body without a soul. If thou oppose him, he will slay thee.

"Then enter a third door. There will come forth to thee a son of Adam having in his hand a bow and

arrow, and he will shoot at thee; but do thou open thy bosom to him, and he will smite thee, and fall down before thee a body without a soul. But if thou oppose him, he will slay thee.

"Next enter the fourth door. There will come forth to thee a huge lion, that will rush upon thee with open mouth. Yet fear thou not nor flee from him; but when he cometh up to thee give him thy hand, and when he biteth at thy hand he will fall down instantly, and naught shall befall thee.

"After this enter the fifth door. There will come forth to thee a black slave who will say: 'Who art thou?' Answer him: 'Joudar.' And he will say to thee: 'If thou be that man enter the sixth door.' Advance therefore to the sixth door, and say: 'O Isa, tell Mousa to open the door.' Whereupon the door will open, and do thou enter. Thou wilt see two serpents, one of them on the left of the door, and the other on the right. Each of them will open his mouth, and they will dart upon thee instantly, Stretch forth thy two hands, and each of them will bite at a hand, and no harm shall befall thee. But if thou oppose them they will kill thee.

"Then approach the seventh door and knock on it. The likeness of thy mother will come forth to thee, and say: 'Welcome, O my son! advance that I may embrace thee.' But do thou reply: 'Keep far from me,' for know if thou permit her to embrace thee thou wilt die. Look on the wall at thy right, and thou wilt see a sword suspended there. So take it, and draw it upon her, and she will fall down, and immediately all the enchantments will be broken, and the talismans annullèd, and thou wilt be safe.

LO, THE WATER VANISHED AND THEY SAW A GOLDEN DOOR

"So enter and thou wilt find a large treasury filled with heaps of red gold. Pay no regard to the gold, but look toward the upper end of the treasury where thou wilt perceive a curtain hanging before a door. Lift the curtain and thou wilt see the Diviner Shamardal lying upon a couch of gold, having at his head something round and shining like the moon: it is the celestial planisphere. At the Diviner's side is hung the sword, and upon his finger is the seal-ring, and on his neck is a chain to which is attached the pot of magic ointment. Bring therefore these four wonders to me; and beware lest thou forget the least of my instructions, for if thou act contrary to them misfortune and sorrow will overtake thee."

Then the African repeated his directions a second, and a third, and a fourth time, until at last Joudar said: "Verily who is able to face these talismans, and to endure these great horrors?" But the African answered: "O Joudar, fear not; for they are bodies without souls," and he proceeded to encourage him. So Joudar said: "I rely upon Allah!"

Then the African threw on the incense, and recited the charm, and, lo, the water vanished, and the bottom of the river appeared, and they saw a golden door. Joudar descended to the door, and knocked, and he heard a voice say: "Who knocketh at the Door of the Treasures, and knoweth not how to solve the mysteries?" So he answered: "I am Joudar, son of Omar." And upon this the door opened, and a being came forth, and drew a sword, saying: "Stretch forth thy neck." Accordingly, he stretched forth his neck, and the being smote him, and fell down dead. In like manner did Joudar at the second, and the third, and the fourth

door, and so on, until he had broken the enchantments and annulled the talismans of six of the seven doors.

He then knocked at the seventh door, and the likeness of his mother came forth to him, saying: "Welcome, O my son! advance that I may embrace thee," and he said to her as the African had directed him. "O my son," she answered, "is thy heart stone? Am I not thy mother, and dost thou not love me?" And she continued to reproach him, until his heart smote him, and he embraced her. Immediately the likeness of his mother cried out: "He hath erred! Therefore, O ye Servants of the Treasure, beat him! beat him!" And instantly there fell upon him heavy blows like hail, for the Servants of the Treasure gathered about him and beat him; after which they pushed him, and cast him forth outside the door of gold. The African instantly drew him out of the river-bed, and the door closed and the water flowed as before.

"O wretched man!" exclaimed the African. "What hast thou done?" Joudar therefore told him all that had happened "And did I not say to thee," said the African, "act not contrary to my directions? Thou hast done harm to me and to thyself. But now thou must remain with me until next year." And he called immediately to his two slaves; who forthwith struck the tent and carried it away. In a little while they returned with the two mules; and the African and Joudar mounted, and journeyed to the City of Fez.

Joudar remained for the period of a year with the African, eating and drinking and making merry, and every day he was clad in a rich dress. At the end of the year the African said: "This is the day appointed to open the treasure, so let us depart." They therefore

mounted their mules, and rode until they arrived at the river. The two slaves pitched the tent, and the African took forth the saddle-bags and they dined. After this he kindled the fire, made ready the incense, and said: "O Joudar, dost thou remember my instructions?" And Joudar answered: "Yes." Then said the African: "Keep thy self-possession, and imagine not that the woman is thy mother; for she is only a talisman in the likeness of thy mother. This time if thou err, the Servants of the Treasure will slay thee." "If I err," replied Joudar, "I shall deserve their burning me."

Then the African put the incense on the fire, and recited the charm, and the river dried up. So Joudar advanced to the door, and knocked on it, whereupon it opened and he annulled the talisman as before; and so he continued to do until he approached the seventh door. He knocked on the door, and the likeness of his mother came forth to him, and said: "Welcome, O my son! advance that I may embrace thee." But Joudar replied: "O thou accursed! How should I be thy son!" and he took the sword from the wall and made as if to strike her. Immediately she fell down before him, a body without a soul.

Joudar then entered the treasury, and saw the gold in heaps, but paid no regard to it. He lifted the curtain at the end of the treasury, and beheld the Diviner Shamardal lying upon a couch of gold, with the sword by his side, the seal-ring upon his finger, and the pot of magic ointment upon his bosom; and he saw the celestial planisphere at his head. So Joudar advanced and loosed the sword, and took the seal-ring, and the celestial planisphere, and the pot of magic ointment,

and went forth. And, lo, musical instruments began to sound, and the Servants of the Treasure cried out: "Honour to thee, O Joudar! Mayest thou enjoy that which thou hast obtained!" and the musical instruments continued to sound until he went forth from the treasure.

And when the African saw him, he ceased from reciting the charm, and rising pressed him to his bosom, and Joudar gave him the four wonders. So the African took them, and called out to the slaves, who forthwith struck the tent, and carried it away. After which the African and Joudar mounted their mules, and returned to the City of Fez.

THE ENCHANTED SADDLE-BAGS

THEN said the African to Joudar: "Thou didst quit thy land and people on my account; and thou hast opened the hidden treasure of the Diviner Shamardal; wherefore I desire to reward thee. Demand what thou wishest, and be not afraid since thou deservest a great gift, and Allah, (whose name be exalted!) will reward thee by my means." "O my master," replied Joudar, "I desire of Allah, and of thee that thou give me this pair of enchanted saddle-bags." "Take them," replied the African, "they are thy due, and hadst thou asked for anything else, I would have given it to thee. But since these saddle-bags will provide thee with food only, I will give thee another pair of saddle-bags full of gold and jewels. Then I will have thee conveyed to thy country, where thou shalt become a great merchant.

Eat thou and thy family from these saddle-bags; and when thou desirest food put thy hand in, and say: 'By the Great Names that have influence over thee, O Servant of these saddle-bags, bring me such and such a dish.' Thereupon he will bring thee what thou demandest, even if thou demand every day a thousand dishes of food."

Then the African caused his slaves to bring a mule, and filled a pair of saddle-bags half with gold and half with jewels, and said: "Mount, O Joudar, and this slave will walk before thee until thou comest to the door of thy house. When thou art arrived at thy dwelling, take the two pairs of saddle-bags, and give the slave the mule, and he will bring it back to me. Let not any one know thy secret. And I now commit thee to Allah." And Joudar replied: "May Allah increase thy prosperity!"

So he put the two pairs of saddle-bags upon the mule, and mounted; and the slave walked before him. The mule followed the slave that day, and all the following night; and on the second day in the morning, Joudar entered the Gate of Victory, where he saw his mother begging from the passers-by, saying: "Something for the sake of Allah!" And when Joudar saw her, anguish filled his heart, and he alighted from the back of the mule, and threw himself upon her; and when she saw him she wept. Then he placed her on the mule, and walked by her stirrup until they arrived at his house. He set down his mother, took the two pairs of saddle-bags, and gave the mule to the slave, who received it and vanished; for the slave was a Marid and the mule was a Marid.

And when Joudar had entered the house, he said:

"O my mother, why dost thou beg? Before I departed I gave thee a thousand pieces of gold." "O my son," she answered, "know that thy brothers came and stole the gold from me, and turned me out of the house. I have had to beg because of the violence of my hunger. Arise, my son, and bring me some bread, for I have passed the whole day since yesterday without food." And Joudar laughed and said: "Behold, O my mother, these saddle-bags, they are full of gold and jewels! therefore thou needest suffer no more anxiety. As for food, ask for anything, and I will bring it to thee at once. I need not to go to the market, nor have I any cook! For from this other pair of saddle-bags I will take whatever food thou desirest." "Give me, then, O my son," answered his mother, "some hot bread and a piece of cheese." "Wouldst thou not prefer," said Joudar, "some browned chicken and boiled rice with salt and pepper, and sausages, and stuffed gourds, and stuffed lamb, and stuffed ribs of lamb, and pastry made with broken almonds and hazel-nuts, and honey and sugar?"

His mother thought that he was laughing at her, so she said: "What hath happened to thee? Dost thou dream, or hast thou become mad?" But Joudar answered her, saying: "O my mother, know that the African gave me this pair of saddle-bags, and they are enchanted. If thou desire anything to eat, say, 'By the Great Names that have influence over thee, O Servant of these saddle-bags, bring me such a dish,'—and he will bring it." So his mother stretched forth her hand, and said the words, and put in her hand and drew forth a dish of delicate stuffed ribs of lamb. Then she demanded bread, and everything that she desired. And Joudar said: "When thou hast finished

eating put back the dishes into the bags, for the charm is on this condition, and take care of the pair of saddle-bags, and when my brothers come feed them; but it will be well to conceal our secret from them."

And, lo, as they were eating his two brothers came in to him; for a neighbour had said to them: "Your brother Joudar hath come, mounted on a mule, with a slave before him, and wearing a magnificent dress." So Salim said to Selim: "Would that we had not ill-treated our mother. She will tell Joudar, and he will have nothing to do with us." But Selim answered: "Our mother is tender-hearted, and our brother is more tender-hearted than she, and when we excuse ourselves he will forgive us." So they went in to him, and he arose and welcomed them and said: "Sit and eat." So they sat and ate, for they were weak from hunger. "Return," said he, "at the time of supper, and there shall be more set before you than this."

And in the evening Joudar entered a private room, and took forth from the saddle-bags forty different dishes of delicious food; after which he went into the room where sat his two brothers and said to his mother: "Bring the supper." She entered the private room, and saw the forty dishes full, and she brought them in one after the other and placed them before her sons, and they did eat. On the following day they breakfasted in the same manner; and they continued to live after this fashion for the period of ten days.

Then Salem said to Selim: "How can our brother feast us with every good thing three times a day? Whence cometh this prosperity? We never see him buy anything, nor doth he light a fire, nor hath he either kitchen or cook." "Our mother," answered Selim,

"will acquaint us with the cause of all this." They therefore went to their mother during the absence of their brother, and said: "Whence doth our brother Joudar obtain all this food?" And she answered: "From a pair of enchanted saddle-bags. But conceal this secret, and let not your brother know that I have told you."

So when Salim and Selim knew about the saddle-bags they straightway conspired against Joudar, and going to a Captain of the Sea of Suez, they sold to him their brother for forty pieces of gold. And when night was come they fell upon Joudar when he slept, and gagged his mouth, and bound his hands, and carried him away under cover of the night, and delivered him to the Captain. And the sailors put chains on his feet, and caused him to serve as a slave for a whole year,—such was the case of Joudar.

But as to his two brothers, they returned to the house, and stole the enchanted saddle-bags, and the ones full of gold and jewels, and ill-treated their mother, and turned her out of the house. And the two brothers contended together over the division of the gold and jewels, and the enchanted saddle-bags, and a neighbour heard the whole of the dispute and the words they uttered. And when morning was come the neighbour went to the King of Egypt, and acquainted him with all that he had heard. Whereupon the King sent for the two brothers of Joudar, and caused them to confess their ill deeds, and he put them in prison. Then he assigned to the mother of Joudar a daily allowance so that she might live comfortably. And the two pairs of saddle-bags he placed in his treasury. Thus did it happen to Salim and Selim.

THE GENIE OF THE SEAL-RING

NOW as to Joudar, he remained a whole year serving as a slave; and at the end of that time there arose a great wind which cast the ship upon a mountain, and broke it in pieces, and all that were in it were drowned except Joudar. He was cast on the shore, and journeyed night and day until he came to Mecca. And, lo, while he was in the temple, he beheld the African who was performing the pilgrimage. And when the African saw him, he saluted him, and embraced him. And Joudar told him all that had befallen him from first to last. Upon this the African took him to his house, and treated him with honour, and clad him in a dress of which there existed not an equal. And he said: "O Joudar, I know by my magic art, that thy two brothers are confined in the prison of the King of Egypt. Do thou remain with me until we have accomplished the rites of the pilgrimage. And afterwards will I convey thee in safety to Cairo."

So Joudar remained until the pilgrimage was accomplished, and then the African gave him the seal-ring that he had taken forth from the treasure of Shamardal, and said: "Take this seal-ring. It hath an attendant Genie whose name is Radelcasif. When thou requirest anything, rub the ring and the Genie will appear before thee; and whatever thou shalt command him to do, he will do it for thee." Then the African rubbed the ring, and instantly the Genie appeared and said: "At thy service, O my master! What dost thou demand?

Wouldst thou that I ruin a city, or slay a King or rout an army?" The African replied: "O Raad, this man hath become thy master, so act well by him." Then he dismissed the Genie, and said to Joudar: "When thou wishest anything, rub the ring and the Genie will appear, and command thou him to do what thou desirest, and he will obey thee in all things. Repair now to thy country, and take care of the ring. Rub it and when the Genie appeareth mount thou upon his back, and say to him, 'Convey me to Cairo,'—he will not disobey thy command."

So Joudar bade the African farewell, and rubbed the seal-ring. Instantly Radelcasif presented himself, saying, "At thy service! Demand and it shall be given thee." "Convey me," replied Joudar, "to Cairo this day." So the Genie took him up, and flew with him from the time of noon until midnight, when he alighted in the court of the house of Joudar's mother; and the Genie set him down and departed.

And when his mother saw him, she arose and saluted him, and wept, and told him how the King had imprisoned his two brothers, and taken the pair of enchanted saddle-bags, and the saddle-bags containing the gold and jewels. And when Joudar heard this he bade his mother cease grieving, and, taking the seal-ring, rubbed it. Instantly the Genie appeared before him, saying: "At thy service! Demand and it shall be given thee." "I command thee," replied Joudar, "to bring me my two brothers from the King's prison." So the Genie descended into the earth, and came up in the midst of the prison.

Now Salim and Selim were groaning and in great misery, when, lo, the earth clove asunder, and the

Genie Radeleasif came forth, and, taking them both up, deseended again into the earth. They swooned from fear, and when they recovered they found themselves in the house of their mother, their brother Joudar sitting by her side.

"Weleome, O my brothers," said Joudar. Upon this Salim and Selim hung their heads toward the ground and began to weep, but Joudar said: "Weep not, for the Devil and eovetousness eaused you to do evil. How could ye sell me? But I will remember the generosity of Joseph; for his brothers did unto him worse than ye did unto me, since they east him into a pit. Turn ye with repentanee unto Allah, and beg his forgiveness, and He will forgive you; for He is the Abundant in forgiveness, the Mereiful. I have pardoned you."

Then Joudar related to them all that he had suffered when a slave, and how he had met the African, informing them also of the seal-ring. Then he rubbed the ring, and the Genie instantly presented himself before him. "I eommand thee," said Joudar, "to bring me the enehanted saddle-bags, and the saddle-bags full of gold and jewels, which are in the treasury of the King." And the Genie answered: "I hear and obey." And he immediately deseended through the earth, and brought from the treasury the two pairs of saddle-bags, and placed them before Joudar. Upon this Joudar told his mother to take eare of the saddle-bags filled with gold and jewels; then he said to the Genie: "I command thee to build for me, this night, a lofty palaee, and to decorate it with liquid gold, and to furnish it magnificently." The Genie replied: "I hear and obey." And he descended into the earth. Then Joudar took forth

viands from the enchanted saddle-bags, and they ate and enjoyed themselves, and slept.

But as to the Genie he collected his Marids and ordered them to build the palace. So some of them began to hew the stones, and some to build, and some to paint, and some to prepare the magnificent furniture; and when daylight came the palace was completed. The Genie then went to Joudar, and said: "O my master, the palace is finished, and its order is perfect. Wilt thou come and view it for thyself?" So Joudar went forth with his mother and two brothers, and saw that the palace was so beautiful that there existed not the like. And Joudar was delighted, and he said to his mother: "Wilt thou reside in this palace with me?" And she answered: "O my son, I will reside in it."

Then Joudar rubbed the seal-ring, whereat the Genie appeared, saying: "At thy service, O my master." And Joudar said: "I command thee to bring me forty beautiful slave-girls, and forty black slave-girls, and forty memlooks, and forty male black slaves. And the Genie replied: "It shall be done." And he repaired with his Marids to the countries of India and Persia, and wherever they saw a beautiful damsel, they carried her off. And when they saw a young man, they carried him off. And the Genie brought the damsels and the young men together with forty elegant black slave-girls, and forty black male slaves. And they came to the abode of Joudar and filled it.

Then said Joudar to the Genie: "Bring magnificent apparel for all these slaves, and bring a dress of cloth-of-gold for my mother." So the Genie brought them. And Joudar clad himself and his brothers in apparel fit for Kings. His house was large so he lodged his

brothers there, and he and his mother resided in the new palace. Such was the case with Joudar and his brothers.

As to the treasurer of the King, he desired to take something from the treasury, and on entering it he saw that the two pairs of saddle-bags were gone. Upon this he uttered a great cry, and fell down in a swoon, and when he recovered he went forth from the treasury, and going unto the King said: "O Prince of the Faithful, the saddle-bags have been stolen." "Who hath entered my treasury and stolen the saddle-bags?" said the King, and he became violently enraged. He then went forth and held his court, and the great officers of the army came, and he said: "O soldiers, know that my treasury hath been plundered during the night, and I know not who hath done this deed, and feared me not."

All the soldiers wondered at these words, and while they were considering the matter, the neighbour of Joudar, who had betrayed Salim and Selim, came in to the King and said: "O King of the age, I have seen this night a palace constructed, the like of which existeth not! I am told that Joudar the son of Omar hath returned and built this palace, and with him are memlooks and black slaves. He hath brought with him abundance of riches, and hath delivered his two brothers from prison, and is now living in his palace like a Sultan." So the King said: "Examine the prison." And they examined it and found not Salim and Selim.

Then said the King: "Verily this Joudar hath broken into my treasure house; it is he who hath delivered Salim and Selim from the prison, and hath taken the

two pairs of saddle-bags. Go, therefore, O Vizier, and send an Emir with fifty men to seize him and his two brothers, and bring them to me that I may hang them." But the Vizier answered: "Be thou merciful, for Allah is merciful. He is not hasty toward his servants who disobey Him. This man Joudar hath builded a palace in one night, and I fear lest he harm the Emir. Therefore, O King of the age, send and invite him to a feast, and show friendship to him, and ask him whence he hath received his power and riches." And the King said: "Send and invite him."

Accordingly the Vizier ordered an Emir with fifty men to go to Joudar and summon him to the feast. Now that Emir was stupid and haughty, and when he arrived at Joudar's palace, he saw before the door a eunuch sitting upon a chair, who rose not nor saluted the Emir and his troop. "O slave," said the Emir, "where is thy master?" "In the palace," answered the eunuch, without rising. At this the Emir was filled with rage, and, lifting his mace, was about to beat him, not knowing that he was a Marid of the Genii. But the eunuch arose, and rushing upon him, took the mace from him, and struck him four blows. He then fell with such violence upon the servants of the Emir, that they fled before him. After which he returned and seated himself again before the palace door.

As to the Emir and his company, they returned routed and beaten, and told the King all that had happened. And the King was enraged, and said: "Send a hundred men against this eunuch!" And the hundred men went down and returned routed. Then said the King: "Let two hundred go down." And two hundred men went down, and returned routed. "O Vizier,"

said the King, "go down quickly with five hundred men, and bring me this eunuch together with his master Joudar and his two brothers." But the Vizier replied: "O King of the age, I need no soldiers; but I will go alone without weapon." And the King said: "Go, and do what thou shalt see fit to do."

So the Vizier threw aside his weapon, clad himself in a white garment, and, going alone, arrived at the palace of Joudar, where he saw the slave sitting before the door. The Vizier approached and seated himself beside the eunuch, and said: "Peace be on thee!" and the slave replied: "And on thee be peace, O human being! What dost thou desire?" And when the Vizier heard him say "O human being," he knew that he was a Genie, and he trembled with fear. "O my master," said he, "is thy master Joudar here? If so, go and say to him: 'The King sendeth thee greetings, and biddeth thee eat of his banquet.'" And the slave replied: "Stay thou here until I consult him." Accordingly the Vizier with a respectful manner remained before the door, and the Marid went into the palace and told Joudar all that had happened.

And Joudar commanded the Marid to bring the Vizier to him, and he did so. And when the Vizier came into the hall, he saw Joudar to be greater than the King, and to be seated upon a couch the like of which the King did not possess. He was filled with wonder by the beauty of the palace, and by its paintings and furniture. He kissed the ground before Joudar and said: "The King, thy friend, greeteth thee with peace, and is desirous of beholding thy face, and hath made for thee a banquet. Wilt thou then come and comfort his heart?" "Since he is my friend,"

replied Joudar, "salute him, and tell him to come unto me." Then he took the seal-ring, and rubbed it, and instantly the Genie presented himself, and Joudar said: "Bring me a magnificent robe." The Genie did so, and Joudar presented it to the Vizier who clad himself in it, and then returned to the King and informed him of all that had happened.

The King immediately called for his horse and attendants, and rode to Joudar's palace. And when he perceived the troops of soldiers and slaves, and the magnificence of the palace he was overcome with wonder. And he entered and came into the presence of Joudar, whom he saw sitting in a state greater than that of King or Sultan. Therefore he saluted Joudar with all respect, but Joudar rose not to receive him, nor paid him honour, nor did he bid him be seated, but left him standing till fear seized him. Then said Joudar: "O King of the age, is it well for thee to tyrannize over men, and to take their goods by force?" "O my master," replied the King, "blame me not! Covetousness made me do this evil act! Forgive me, for were it not for offense there were no such thing as forgiveness!" And he ceased not to humble himself before Joudar, until the latter said: "May Allah pardon thee!" and ordered him to sit down.

So the King sat down, and Joudar commanded his two brothers to set food before him, and when they had all eaten he clad the King's company in magnificent robes, and treated them with honour. And then he ordered the King to depart to his own palace. And every day after that the King used to go to Joudar's abode and hold his court. And their friendship increased, and they continued awhile in this state.

But the King was troubled in his heart lest Joudar should slay him and take the Kingdom, and he told this to the Vizier. "O King of the age," replied he, "fear not. The state which Joudar enjoyeth is greater than that of any King or Sultan, and the taking of the Kingdom would lower his dignity. Thou hast a daughter, so marry her to him, and thou and he will have one interest. Invite him to an entertainment at thy palace, and command thy daughter to adorn herself in the most magnificent manner and to pass by the door of the apartment in which thou and Joudar will sit. When he seeth her, he will love her and demand her of thee in marriage. When he is married to the damsel thou and he will be one, and he will not injure thee." "Thou hast spoken the truth, O Vizier," answered the King, "go and prepare the entertainment, and invite him."

So Joudar came to the King's palace, and they feasted and conversed until the close of day, when the damsel passed by the door of the apartment. And she was endowed with beauty and loveliness, having no equal. And Joudar saw her, and his heart was filled with love, and he said to the Vizier: "Whose daughter is this damsel? She hath captivated me, and deprived me of my reason!" And the Vizier answered: "This is the Lady Asiya, the daughter of thy friend the King. If she please thee speak with the King that he may marry her to thee." And Joudar did so, and the King consented, saying: "Behold the damsel is thy slave-girl. I will marry her to thee, and thou wilt do me a favour by accepting her."

They passed that night, and the King rose in the morning and held his court, and performed the cere-

mony of the marriage contract; and Joudar gave the King the pair of saddle-bags filled with jewels and gold as the dowry of the damsel. The drums were beaten, and the pipes sounded, and Joudar took the Lady Asiya as his wife. Thus he and the King became one, and they all lived together happily for some days, when the King died. Thereupon the troops chose Joudar as King, and he made his two brothers Viziers,—Salim the Vizier of his right hand, and Selim the Vizier of his left, and they remained thus one year and no more.

As for Salim and Selim, at the end of the year, they treacherously conspired against their brother Joudar, but the judgment of Allah fell upon them, and they died miserably.

As for Joudar and the Lady Asiya, they ceased not to live in a state of the most perfect happiness and glory, enjoying a pleasant and agreeable life, until they were visited by the terminator of delights, and the separator of companions.

And this is the end of the story of Joudar, and Allah is all-knowing!

Chapter IV

STORY OF MAHOMED ALI THE JEWELLER, OR THE FALSE CALIPH

THE ROYAL BARK

IT is related that the Caliph Haroun Er Raschid was troubled one night with great restlessness, and summoning his Vizier Jaafar he said to him: "I am wakeful, and desire to amuse myself this night in the streets of Bagdad; so let us disguise ourselves as merchants and go forth." And the Vizier answered: "I hear and obey." They arose immediately, and having pulled off the magnificent apparel with which they were clad, put on the attire of merchants. And they went forth from the palace attended by Mesrour the chief executioner.

They walked from place to place until they arrived at the River Tigris, where they saw an old man sitting in a boat. "O sheikh," said the Caliph, "wilt thou take us out on the river in this thy boat? If so receive this piece of gold as thy hire." But the sheikh answered: "Verily no one can amuse himself here! for know that the Caliph Haroun Er Raschid embarketh every night on the River Tigris on board a small vessel. He is attended by a crier who proclaimeth: 'O all ye men great and small, noble or common, whosoever embark-

eth in a vessel upon the River Tigris, I will strike off his head, or hang him upon the mast of his vessel!'—Ye have almost met him, for his bark is approaching now."

So the Caliph and Jaafar said: "O sheikh, take these two pieces of gold and convey us into one of those arches, where we may be hidden until the bark of the Caliph hath passed." "Give me the gold," replied the sheikh, "and our reliance be upon Allah, whose name be exalted!" He took the gold, set his boat afloat and proceeded a little way, when, lo, the bark approached them and in it were lighted candles and torches. "Did I not tell you," said the sheikh, "that the Caliph passeth along the river every night!" And he pushed the boat under an arch, and covered the three men with a black cloth, from beneath which they gazed with curiosity.

They beheld at the head of the bark a man holding a torch of red gold, on which he was burning aloes-wood. He wore a vest of red satin, and a garment of yellow embroidered stuff. Upon one shoulder he carried a green silk bag full of aloes-wood, from which he supplied the torch from time to time. At the stern of the bark they beheld another man clad like the former, and having in his hand a similar torch. And there were in the bark two hundred memlooks standing about a throne of red gold upon which was sitting a handsome young man, beautiful as the moon, clad in a black garment embroidered with yellow gold. Before him stood a man resembling the Vizier Jaafar, and behind him stood a eunuch like Mesrour, with a drawn sword in his hand. And they saw moreover twenty boon-companions.

When the Caliph beheld this, he said: "O Jaafar,

this is doubtless one of my sons, Mamoun or Elemeen." And he continued gazing at the young man as he sat upon the throne, and saw him to be of great beauty, loveliness, and perfection of stature. "O Vizier," he said: "verily this young man hath not omitted anything that belongeth to the state of the Caliph. He who is standing before him is like thyself, O Jaafar; and the eunuch who is behind him is like Mesrour; and these boon-companions are as though they were my boon-companions. My reason is confounded by this sight. Verily I am full of wonder at this event, O Jaafar!" "And I also, O Prince of the Faithful," replied Jaafar.

The bark then passed on until it disappeared, whereupon the sheikh put forth his boat from under the arch saying: "Praise be to Allah for our safety, and that no harm hath befallen us!" And the Caliph said: "O sheikh, doth the Prince of the Faithful every night embark upon the Tigris?" "Yes, O my master," answered the sheikh, "and for a whole year he hath continued to do so." "O sheikh," said the Caliph, "if thou wilt wait for us here to-morrow night, we will give thee five pieces of gold." The sheikh replied: "I hear and obey."

Then the Caliph, Jaafar, and Mesrour departed and returned to the palace, and, having taken off their merchants' attire and put on apparel of state, each seated himself in his place. The Emirs and Viziers came in, and the chamberlains and lieutenants, and the council was fully attended. And when the day closed, and the people had dispersed, the Caliph Haroun Er Raschid said: "O Jaafar, arise and go with us that we may amuse ourselves with the sight of the other Caliph!" Whereupon Jaafar and Mesrour laughed.

They clad themselves again in the attire of merchants, and went forth and pursued their way to the River Tigris. When they arrived there they found the sheikh waiting for them in his boat. So they embarked with him, and they had not sat long under the arch, when the bark of the False Caliph approached them. And the Caliph said: "O Vizier, if I had not seen this wonder with mine own eyes I would not believe it!" He then said to the owner of the boat: "O sheikh, take these ten pieces of gold, and follow the bark; the people in it are in the light and we are in the dark, so we shall see them, but they will not see us."

The sheikh therefore took the gold, and, steering his boat into the gloom that surrounded the bark of the False Caliph, he followed after until they came to a garden enclosed by a high wall in which there was a wide gate. Here the bark of the False Caliph anchored; and, lo, a number of young men were standing on the bank with a mule saddled and bridled. The False Caliph having landed, mounted the mule, and proceeded in the midst of his boon-companions; the torch-bearers shouting, and the household-attendants busying themselves in waiting upon their master.

Haroun Er Raschid then landed, together with Jaafar and Mesrour, and they made their way through the crowd of memlooks. But when the torch-bearers beheld three strangers clad in the dress of merchants, they caused them to be seized and taken before the False Caliph; who when he saw them asked: "How came ye to this place, and what brought you at this time?" And they answered: "O our lord, lo, we came forth to-night to amuse ourselves on the river, and thou didst approach and we followed thee. This is our story."

And the False Caliph said: "No harm shall befall you, seeing that ye are strangers here." Then looking toward his Vizier, he said: "Take these persons with thee; they are our guests for to-night." And the Vizier answered: "I hear and obey."

After this the False Caliph proceeded surrounded by his attendants, until they arrived at a lofty and grand palace the like of which was never seen, rising from the earth to the clouds. Its door was of carved wood, adorned with brilliant gold, and through this door one passed into a saloon in which was a fountain; and the floor was covered with rich carpets. The furniture was most magnificent, and the couches and pillows covered with brocade. Over the door of the saloon were inscribed these verses:

"This palace,—on which be blessing and peace,—
Fortune hath invested with its loveliness.
In it are varieties of wonders and rarities,
The beauty of which one cannot describe!"

The False Caliph having entered together with the company, seated himself upon a throne of jewelled gold, upon which was a carpet of yellow silk. When the boon-companions had taken their places, and the executioner had stationed himself before the throne, the servants spread the table with the most delicious viands, and the party ate. The dishes were then removed and the hands washed, and the attendants brought in the wine. The bottles and cups were passed around until they came to the Caliph Haroun Er Raschid, but he refused to drink. "Wherefore doth not thy companion drink?" said the False Caliph to Jaafar. "O my lord," replied Jaafar, "he never drink-

eth wine." "I have another beverage suitable to him," said the False Caliph, "and it is a kind of cider." And he gave orders to bring it. The attendants brought it immediately, and while the others drank of the wine, the Caliph Haroun Er Raschid drank of the cider.

And when the Caliph beheld all this wealth and feasting, he said to his Vizier: "O Jaafar, would that I knew the history of this young man." And while they were talking together privately, the False Caliph cast a glance toward them, and found Jaafar whispering to the Caliph, so he said: "Whispering is an act of rudeness." "No rudeness is intended," replied Jaafar, "but this my companion saith: 'Verily I have travelled into most countries, and feasted with the greatest of Kings, and have been entertained by warriors, yet never have I seen a more sumptuous feast than this one, nor have I ever passed a more joyous night than the present. The only thing lacking is music!'"

The False Caliph at these words smiled. He struck a round cushion with a rod, whereupon a door opened and there came forth a eunuch bearing a throne of ivory inlaid with brilliant gold. He was followed by a damsel of surpassing beauty and grace. The eunuch placed the throne upon a carpet, and the damsel seated herself upon it. In her hand was a lute, and she placed it in her lap, and, leaning over it as the mother leaneth over her child, sang to it. She played over four and twenty airs, so that she ravished the minds of her hearers. She then sang some verses, and when the False Caliph heard them he uttered a great cry and rent his garments, whereupon a curtain was let down over him, and the attendants brought him other raiment, more handsome than the former, and he put it on.

He then sat as before, and when the wine came to him he again struck the round cushion with the rod, and, lo, a door opened and there came forth a eunuch bearing a throne of gold, and behind him was a damsel more beautiful than the first one. She seated herself upon the throne, and sang two verses. And when the False Caliph heard these he again uttered a great cry and tore his clothes, and the curtain was let down over him, and the attendants brought him another suit, which he put on.

Then composing himself, he resumed his former state, and conversed cheerfully. When the cup came to him, he struck the round cushion, whereupon the door opened and there came forth a page magnificently clad, bearing a throne. And behind him was a damsel more beautiful than the other two. She seated herself upon the throne, and taking a lute, tuned it and sang two verses. And the False Caliph, when he heard the damsel's song, again uttered a great cry, tore his clothes, and fell down in a fit. And when the attendants would have let down the curtain, its cords were immovable, and Haroun Er Raschid, looking at the young man, beheld upon his body the marks of beatings with whips. "O Jaafar," said he to his Vizier, "verily he is a comely young man, but he must be an abominable thief! Dost thou not see the marks of whips upon his sides?"

Then the attendants let down the curtain over their master, and brought him another suit of clothes, and after he had put it on and composed himself upon his throne, he looked toward the Caliph and Jaafar and saw them conversing together privately. "O ye two young men," said he, "what is the news?" "O our lord," replied Jaafar, "this my companion saith that

he hath journeyed to all the great cities and the regions of the earth, and hath associated with the Kings and best of men, but that which hath been done by our lord the Caliph this night is more wonderful and extravagant than anything he hath seen done in all the countries of the earth. For our lord the Caliph hath rent three suits of apparel, each worth a thousand pieces of gold,—and this is exceeding extravagance." But the False Caliph replied: "Verily the wealth is mine, and the suits of apparel are mine. Every garment I rend is for one of my boon-companions, and I have assigned with each suit of apparel, five hundred pieces of gold." "Verily most generous art thou, O our lord," said Jaafar, and he recited these verses:

"The Virtues have built a mansion in the midst of thy hand,
And thou hast made thy wealth common to all men!
If the Virtues ever close their doors,
Thy hands would be a key that would open their locks."

And when the young man heard these verses he presented Jaafar with a thousand pieces of gold, and a suit of apparel.

Then said Er Raschid to his Vizier: "O Jaafar, ask him how the marks of beatings came upon his sides, that we may see what he will answer." Upon this the False Caliph looking toward the Vizier, said: "Why do thou and thy companion whisper together? I conjure thee by Allah that thou tell me the whole truth and conceal nothing." So the Vizier answered: "O my lord, this my companion saw the marks of beatings upon thy sides, and he saith, 'How can the Caliph be beaten?'—and he desireth to know the cause."

And when the young man heard these words he

smiled, and said: "Know that my story is wonderful, surpassing all wonders. If then ye desire to hear it, listen, and let every one present keep silent. My story is this:

HISTORY OF THE LADY DUNYA

KNOW, O my lords, that I am not the Prince of the Faithful, but that I have called myself Caliph in order to obtain what I desire from the sons of the city. In truth my name is Mahomed Ali, the son of Ali the Jeweller. My father was a nobleman, and he died and left me great wealth in gold and silver, and pearls and coral, and rubies and chrysolites, and other jewels; he also left me lands and houses, and fields and gardens, and black male slaves and female slaves, and pages.

It happened one day that I was sitting in my shop, with my servants and other dependants around me, and, lo, a damsel approached me. She was mounted on a mule, and attended by three other damsels as beautiful as the moon. She alighted at my shop, and, seating herself beside me, said: "Art thou Mahomed the Jeweller?" "Yes," I answered, "I am he, thy memlook and thy slave." She then asked to see a necklace of jewels suitable to her position. I had a hundred necklaces of jewels, and I showed her all of them, but none of them pleased her. Now I had a small necklace of fine stones and jewels which my father had bought for a hundred thousand pieces of gold, the like of which existed not in the whole world. I showed her this, and she said: "It is the thing I have wished for all my life! What is its price?" I answered:

"My father paid for this a hundred thousand pieces of gold." "I will give thee that price," she answered, "and five thousand pieces of gold extra." So she took the necklace and mounting her mule quickly, said: "O my master, in the name of Allah, do me the favour to accompany us, that thou mayest receive the money."

I therefore arose, and, having closed the shop, followed her until we arrived at her house. It was a large and beautiful mansion. Its door was adorned with gold and silver and blue. The damsel alighted and entered the house, ordering me to seat myself upon a bench at the door. So I sat awhile, and, lo, a damsel came forth and said: "O my master, enter the vestibule, for it is not honourable for thee to sit outside." I rose, and entered the vestibule where I sat down upon a wooden bench. And while I was waiting there, lo, another damsel came and said to me: "O my master, my mistress wisheth thee to enter her apartment and seat thyself at the door." I did so, and saw in the midst of the apartment a throne of gold, with a silk curtain over it. The curtain was raised and I saw beneath it, sitting on the throne, the damsel who had bought my necklace.

And when she beheld me she arose and came toward me saying: "Knowest thou who I am?" I answered: "No." "I am," said she, "the Lady Dunya, the daughter of Yahya the son of Kaled the Barmecide, and my brother is Jaafar the Vizier of the Caliph. As for thee, Mohamed Ali, no harm shall befall thee, instead thou must attain to the height of good fortune by making me thy wife, by the means that Allah approveth." When I heard these words I rejoiced

and my heart was filled with love for her. She thereupon summoned the Cadi and witnesses; so they performed the contract of my marriage to her, and I took her as my wife.

I resided with her a whole month, abandoning my shop and family and home. One day she said to me: "O light of the eye, O my master Mahomed, to-day I visit the bath, and do thou remain upon this couch and not move from thy place until I return." And she made me swear that I would not move, and, taking her female slaves with her, she went to the bath.

She had scarcely left me, when the door opened and there entered an old woman, who said: "O my master Mahomed, the Lady Zobeide, the wife of the Caliph Haroun Er Raschid, hath heard of thy elegance and the excellence of thy singing, and she summoneth thee." I replied: "Verily I will not rise from my place until the Lady Dunya cometh." But the old woman said: "O my master, make not the Lady Zobeide thine enemy by refusing to do her command. Rather arise and answer her summons, and then return to thy place." So I arose immediately and the old woman preceded me, until she had conducted me to the Lady Zobeide, who when she saw me said: "Art thou the beloved of the Lady Dunya? Surely he hath spoken the truth who described thy beauty and loveliness and charming qualities! But sing to me that I may hear thee." So I replied: "I hear and obey." And she gave me the lute, and I sang to it. And when I had finished the Lady Zobeide said: "May Allah give thee health! for thou art perfect in beauty and in singing. And now arise and repair to thy place before the Lady Dunya returneth, lest she find thee not and be angry."

So I kissed the ground before her, and went forth, preceded by the old woman, until I arrived at the door of my wife's house. I entered and went to the couch, and found that the Lady Dunya was returned from the bath and was lying upon the couch. I sat down at her feet, but she kicked me from the couch saying: "O traitor, thou hast broken thine oath, and gone to the Lady Zobeide!" She then said to her black slave: "O Sawab, arise and strike off the head of this lying traitor, for I am done with him."

So the slave advanced, and, having bound my eyes, was about to strike off my head, but the female slaves, great and small, begged my wife to have pity on me, so that she relented and said: "If I kill him not I will at least cause him to bear some marks of my resentment." Accordingly she gave orders to beat me, whereupon the slaves beat me on my sides, inflicting wounds, the scars of which ye have beheld. After that she commanded that I should be turned out, and the slaves carried me away from the mansion and threw me down in the street. I raised myself and walked, a few steps at a time, until I arrived at my abode. Then I called a surgeon, who dressed my wounds, and treated me with kindness, and cured me.

And when I was recovered and had entered the bath, I went to my shop and sold all the goods it contained. I then bought four hundred memlooks, and every day two hundred rode forth with me. I also had the bark built, at a cost of five thousand pieces of gold; and I called myself the Caliph, appointing each of my servants to a royal office; and I caused it to be proclaimed: "Whosoever amuseth himself upon the River Tigris, I will strike off his head without delay." Thus I con-

tinued to do for a whole year, but I have heard no tidings of the damsel, nor seen any trace of her. And the young man lamented and poured forth tears.

CONCLUSION OF THE STORY OF MAHOMED ALI THE JEWELLER, OR THE FALSE CALIPH

AND when Haroun Er Raschid heard his words, his heart was filled with sorrow for him, and he was lost in wonder. Then Jaafar begged leave to depart with his companions, and the young man gave them permission to go. And the three proceeded to the palace, Er Raschid determining in his heart to do the young man justice and to treat him with great honour and generosity. When they had changed their clothes and put on robes of state, Mesrour the chief executioner stood before the throne, and the Caliph said to Jaafar: "O Vizier, bring hither to me the young man with whom we were last night." The Vizier answered: "I hear and obey." And he repaired to the house of the False Caliph and said to him: "Answer the summons of the Prince of the Faithful, the Caliph Haroun Er Raschid."

So the young man went with him to the palace, and his heart was filled with fear because of the summons. He went in to the Caliph, and kissed the ground before him and greeted him with a prayer for the continuance of his glory and prosperity. And the Caliph smiled and looking at him kindly, bade him draw near and seat himself before the throne, saying: "O Mahomed Ali, I desire thee to relate all that happened to thee

last night!" The young man replied: "Pardon, O Prince of the Faithful, and I will relate all." "Thou art pardoned," replied the Caliph, "therefore have no fear." So the young man related all the events that had happened to him from first to last.

Then said the Caliph: "Dost thou desire me to restore to thee the Lady Dunya?" "Yes," replied the young man, "and it will be an instance of the abundant generosity of the Prince of the Faithful!" Thereupon the Caliph said: "O Jaafar, bring hither thy sister the Lady Dunya, the daughter of the Vizier Yahya the son of Kaled." Jaafar said: "I hear and obey," and he brought her immediately. And when she stood before the Caliph, he said: "Knowest thou this man?" "O Prince of the Faithful," answered she, "how could I know him?" And the Caliph smiled and said: "O Dunya, this is thy husband, Mahomed Ali the Jeweller. We have heard the entire story from its beginning to its end; the thing is not concealed though it is veiled." "O Prince of the Faithful," replied the Lady Dunya, "I beg forgiveness of Allah the Great for the actions committed by me, and request of thy goodness that thou wilt pardon me."

And hearing this the Caliph laughed and, having summoned the Cadi and witnesses renewed the contract of her marriage to her husband Mahomed Ali the son of Ali the Jeweller. After which they abode together in felicity, the Caliph making the young man one of his boon-companions. And thus Mahomed Ali and the Lady Dunya continued in perfect happiness until they were visited by the terminator of delights and the separator of companions.

Chapter V

STORY OF ALI OF CAIRO

THE MONEY-SPENDER

THERE was in the city of Cairo a wealthy merchant, and his name was Hassan the Jeweller of Bagdad. Allah had blessed him with a son, of handsome countenance, rosy-cheeked, and endowed with every perfection, and he named him Ali of Cairo. He had him taught the Koran, and the sciences, and literature; and, when he grew to manhood, he married him to a damsel the daughter of a great man. Soon after this Hassan fell sick and felt sure of death, so he summoned Ali of Cairo and said to him: "O my son, verily this world is transitory, and the world to come everlasting! I am soon to die, and I desire to give thee a command; if thou act not according to it, great trouble will befall thee." "O my father," answered Ali, "how should I refuse to act according to thy command seeing that Allah hath imposed upon me obedience to thy word?"

"O my son," rejoined his father, "I leave thee mansions, and goods and wealth incalculable; so that thou mayest expend every day five hundred pieces of gold, and never miss them. But, O my son, fear Allah, and obey him in all things. Be charitable and kind,

and associate with the good and just and learned. Mind that you care for the poor and needy. Shun avarice and meanness, and do not keep company with the wicked. Be just and merciful to thy servants, and treat thy wife and family with respect and kindness. And, O my son, I beg Allah the Bountiful, the Lord of the magnificent throne, that He save thee from every difficulty that may befall thee and grant thee His ready relief." And Hassan of Bagdad, having spoken thus, uttered a groan and his soul quitted his body.

At this Ali of Cairo was afflicted with great grief, and his family mourned, and the friends of his father came to comfort him. He prepared a magnificent funeral, and buried his father; after which he retired to his house to mourn and went not forth save to the place of prayer; and Friday after Friday he visited his father's tomb. He continued thus for some time, when his companions, the sons of the merchants, came to him and said: "O Ali of Cairo, how long wilt thou continue to mourn thus, and abandon thine occupation and thy friends? This conduct will injure thy health! Come thou with us and go forth to the market, and then repair with us to a pleasure-garden, and let us amuse ourselves." And Eblis the accursed was with him, and seduced him to comply with their request, so he mounted his mule, took his slave and went with them to the garden.

Then one of his companions ordered a dinner to be brought, and they ate and enjoyed themselves, and sat conversing until the close of day. Then they mounted and returned each to his own abode. When morning arrived, his friends came to him again, and said: "Arise, and come with us to another pleasure-

garden, more delightful than the first." And he went with them to the garden, and one of them ordered the dinner together with intoxicating wine. And they ate and drank, and sat conversing until the close of day, when they returned to their abodes.

And Ali of Cairo, giddy from drink, returned to his wife, who when she saw him said: "O my husband, what hast thou been doing?" And he answered her: "We were making merry and enjoying ourselves in a pleasure-garden, and one of my companions ordered some liquor, which we all drank and this giddiness came upon me." "O my master," replied his wife, "hast thou already forgotten the command of thy father that thou shouldst not keep company with evil people?" But Ali answered: "These are not evil people, but sons of the merchants, who love pleasure and enjoyment."

And he continued to spend every day with his companions, and they went from place to place eating and drinking, until one day they said to him: "We have done our part. It is thy turn now to order the dinners." And he replied: "A friendly and free and an ample welcome to you!" And the next morning he took cooks and coffee-makers, and repaired with his companions to a pleasure-garden upon an island; and they remained a whole month eating and drinking and listening to music, and enjoying themselves. And when the month was passed Ali found that he had expended a large sum of money; but Eblis the accursed deceived him, and said to him: "If thou shouldst expend every day as much as thou hast spent in a month, thy wealth would not fail thee." So Ali of Cairo continued to feast his friends and use his riches for the period of three years, when all the ready money he had was exhausted.

Then he began to take his jewels and sell them, and expend their prices till he exhausted them also. After this he sold his houses and furniture until none of them remained. And when they were gone, he proceeded to sell his fields and gardens; and there remained nothing of his possessions except the house in which he resided. He therefore wrenched out its marbles, and its carved woodwork, and sold them and expended the money. Then he sold the house and expended the price.

He took miserable lodgings in a mean quarter of the city, and resided there with his wife and two children until all their food was gone and they were destitute. His wife therefore said: "Of this I used to caution thee, saying: 'Keep the command of thy father.' But thou wouldst not listen to me. However, there is no strength nor power but in Allah, the High, the Great! Whence shall our little children get food? Arise, then, and go to thy companions the sons of the merchants. Perhaps they will give thee something."

Accordingly he arose and went to his companions, one after another; but every one of them turned his back and spoke roughly to him, and gave him nothing. So Ali came to his wife and told her all; and when she knew that they had given him nothing, she arose and, going to her neighbours, asked for a little food for the children, and they gave it to her. She then repaired to a woman whom she had known in former days. And when her friend saw her distracted state and knew what had befallen her, she wept and said: "An ample and free welcome to thee!" And she presented her with provisions sufficient for a month, saying: "When this food is gone come again to me." And Ali's wife took it, and thanked her, and returned to her abode.

Then said Ali, "Since now thou hast food for thee and the children, I will go forth to seek my fortune. Perhaps Allah (whose name be exalted!) will dispel our trouble." He took leave of her, and kissed his children, and went forth not knowing whither to go. He walked on without stopping until he arrived at the river bank, where he beheld a vessel about to depart to Damietta. And, lo, a man who had been a friend of his father, saw him, and took compassion upon him, and said: "Whither desirest thou to go?" And Ali answered: "I would embark in this vessel." And the man took him to his house and treated him with honour, and gave him provisions for the voyage together with some pieces of gold. And Ali embarked in the vessel, which set sail immediately.

THE TREASURE GENII

AND when they arrived at Damietta, he landed but knew not whither to go. While he was walking through the market-streets a merchant saw him, and was moved with sympathy and took him to his abode. He remained with the merchant some time, when one day he saw a vessel about to sail to Syria, and he desired to embark in it. So he returned and told the merchant who prepared provisions, and purchased a passage for him. He embarked, and the vessel set sail, and proceeded with its passengers until it arrived at the coast of Syria. Ali of Cairo landed, and journeyed until he came to Damascus. He there joined a caravan about to set out for Bagdad, and they travelled until there was between them and Bagdad one day's journey. Then there

came upon the caravan a party of robbers who took the goods and beasts, and made the people captives, all but Ali of Cairo who escaped and, repairing to Bagdad, arrived there at sunset.

The gate-keepers were about to close the gate of the city, and when they learned how Ali of Cairo had escaped from the party of robbers, they took compassion upon him, and invited him to spend the night with them. And he ate with them and slept with them until morning. Then one of the gate-keepers conducted him to a merchant of Bagdad, to whom he related his story. And the merchant took him into his shop, treated him with honour, and clad him in a rich suit of his own clothing. Then he carried him to his abode, and set before him a delicious repast. When they had finished eating, the merchant said to one of his slaves: "O Mesrour, take this man and show him the two houses which belong to me. Give him the key of the house that pleaseth him, and come back."

Ali accompanied the slave and examined the first house, then went to the second and looked over that, and afterward he saw near-by in the same street an uninhabited house large and spacious, and he said to the slave: "To whom does this mansion belong? Open it that I may see it." And the slave replied: "It is haunted by Genii and whosoever lodgeth in it over night is found dead in the morning. And we open not the door to take the dead out, but go up on the roof of one of the other houses and draw him up thence. So my master hath abandoned the house and will not give it to any one." "Open it for me," said Ali, "and I will pass the night there, and if I be dead in the morning I shall be relieved from my sorrow!"

So the slave opened the door, and Ali entered and took the key, and the slave returned and informed his master of what had happened. The merchant arose in haste, and going to Ali begged him not to reside in the haunted mansion. And when Ali refused to listen to his words, he called witnesses from the Cadi's court, and made Ali sign an agreement that if anything should happen to him, he, the owner, should not be held to account. After that the merchant sent a mattress and cushions and covers for Ali, and the slave placed them upon a bench behind the door and departed. And after a little while he returned with a supper from the house of his master, and bringing also a candle and a candlestick, and a basin and a ewer and a water-bottle.

So Ali lighted the candle and supped, and performed his prayers. After which he arose and carried his mattress upstairs. There he beheld a magnificent saloon, the ceiling of which was gilded, and its floor and its walls were made of coloured marbles. He spread his bed in the saloon, and sat reciting the Koran when suddenly a voice called to him, saying: "O Ali! O son of Hassan! Shall I send down the gold upon thee?" "And where," asked Ali, "is the gold?" He had not finished speaking when there poured down gold as from a catapult; and the gold ceased not to pour down until it filled the saloon. Then said the voice: "Release me so that I may depart, for my service is finished." "I conjure thee by Allah the Great!" exclaimed Ali, "that thou tell me from whence this gold cometh."

And the voice replied: "This gold was preserved for thee by a talisman from ancient times. And whenever

any one entered this house to sleep, we called to him: 'O Ali! O son of Hassan! Shall we send down the gold upon thee?' And he would tremble at our words, and cry out in fear, whereupon we would descend and break his neck, and depart. And to-night we called thee by thy name, and thou didst answer, and we knew that thou wast its owner, so we sent down the gold. Know also, that there is a treasure awaiting thee in the Land of Yemen; and if thou wilt go there and take it and bring it hither, it will be well for thee. But do thou release me now, that I may go my way."

But Ali replied: "Verily I will not liberate thee until thou bringest here to me the treasure that is in the Land of Yemen." And the voice said: "If I bring it to thee wilt thou release me, and wilt thou liberate the servant of the Treasure?" And Ali replied: "Yes, if thou wilt perform one other thing for me. I have a wife and two children in Cairo. Thou must bring them to me without injuring them in any way." And the voice replied: "I will bring them to thee in three days, with a stately procession, and in a litter, with servants and other attendants, together with the treasure that we will fetch from the Land of Yemen, if it be the will of Allah, whose name be exalted!" and the voice ceased speaking.

And in the morning, Ali searched about the saloon for a place in which to deposit the gold, and he found a slab of marble in which was a peg. He turned the peg, and the slab moved aside, and revealed a door. He opened the door, and beheld a large treasury in which were a number of linen bags. He took the bags and filled them with the gold, and put them into the treasury, after which he shut the door and turned the

peg; whereupon the slab of marble returned to its place. Then he descended and seated himself upon the bench beside the door of the house.

And while he was sitting there some one knocked and he arose and opened the door and, lo, there stood without the slave of the owner of the house. And when he beheld Ali of Cairo living and well, he ran hastily to his master saying: "Verily the man who lodgeth in the house haunted by the Genii, is well and unharmed!" So his master arose full of joy, and hastened to the house, and embraced Ali, and kissed him between the eyes, and said: "What hath happened unto thee?" And Ali answered: "I slept upstairs in the saloon ornamented with marbles, and this morning I am safe from harm!" And the merchant said: "Praise be to Allah for thy safety!" And he arose and left him, and sent to him black slaves, and memlooks, and female slaves, and magnificent furniture. And when the other merchants heard of this they sent him presents of delicious food and beverages and handsome clothes and took him with them into the market, and Ali said to them: "In three days' time will I hire a shop and have merchandise for sale."

And when three days had passed the servant of the first treasure, who had poured down gold upon Ali, came to him and said: "Arise, meet the treasure that I have brought thee out of the Land of Yemen, together with thy wife and children, with whom is a treasure of magnificent merchandise, and a caravan consisting of mules and horses and camels, and servants and memlooks, all of whom are Marids of the Genii." And Ali of Cairo arose and going to the merchants said: "Come forth with me from the city to

meet the caravan which brings my merchandise, and honour me by taking with you your families to meet my family." And they answered him: "We hear and obey."

They sent and caused their families to be brought, and went forth all together and alighted. And behold, while they were conversing, a cloud of dust rose in the midst of the desert, and, lo, a great caravan drew near. And the chief of the caravan approached Ali of Cairo, kissed his hand and said: "O my master, we have been delayed on the way, otherwise we should have been here before." Then the merchants mounted their mules, and preceded the caravan, and the families followed after, and they all entered the city in magnificent procession. The merchants wondered at the mules loaded with chests, and the women of the merchants wondered at the rich apparel of the wife and children of Ali of Cairo saying: "Verily the like of this beautiful apparel existeth not in all the world!"

They advanced in stately procession through the streets of Bagdad, until they came to Ali's house, where they all alighted and brought the mules with their loads into the court. After they had stowed away the chests in storerooms, the merchants and their families entered a large saloon which was like a garden abounding in trees and adorned with magnificent furniture. They seated themselves and remained conversing until noon, when a delicious repast was served consisting of delicate viands and sweetmeats and cooling sherbets; and after they had eaten they scented themselves with rose-water and perfumes. Then the merchants and their families took leave of Ali and his family and departed to their own abodes.

As for the slaves and servants who had brought the caravan, they were all Marids of the Genii, and so were the mules and the horses and the camels. And Ali gave them permission to go forth from the city and go to their places; so they took leave of him with joy, departed from the city, returned to their own shapes, and soared through the sky to their abodes.

After this Ali of Cairo went to his wife and embraced her saying: "O my wife, inform me of what happened unto thee after my departure." And his wife replied: "O my master, we suffered from hunger, nakedness and fatigue! And, lo, last night I was sleeping with my children, when suddenly some one lifted me and the children from the ground and soared with us through the air. And we ceased not to soar until we alighted upon the ground beside a caravan. We were placed in a litter borne by two great mules, surrounded by servants and pages. So I said to them: 'Who are ye, and to whom do these loaded mules belong?' And they answered: 'We are the servants of Ali of Cairo, the son of Hassan the Jeweller. He hath sent us to convey you to him in the city of Bagdad.' And I said: 'How far is it to Bagdad?' They answered: 'But a short distance, for we will traverse it during the darkness of the night.'

"Then the chief of the caravan opened one of the chests, and took forth rich garments and attired me and my children in them. After which he locked the chest and gave me the key, saying: 'Take care of this key and give it to thy husband.' And here it is safe in my bosom." And she took it out and gave it to Ali and he said: "Dost thou remember what the chest looked like?" And she answered: "Yes." So Ali

descended with her to the storerooms and showed her the chests, and she found the one from which the chief of the caravan had taken the dresses. And Ali opened it, and in it were many rich garments, together with the keys of the other chests. So he took the keys and opened the chests one after the other, and was amazed at the sight of quantities of jewels and precious stones and gold, the like of which existed not in the palaces of any King.

Ali locked the chests, took the keys, and returned with his wife to the saloon, saying: "This is the bounty of Allah, whose name be exalted!" Then he led his wife to the marble slab, and turned the peg, and opened the door of the treasury and, entering it with her, showed her the bags of gold, and related to her all his adventures from first to last. On hearing which his wife said to him: "O my master, all this hath come to pass through the blessing and prayer of thy father. So praise be to Allah, (whose name be exalted!) for giving thee relief from thy want and sorrow! I conjure thee by Allah, O my master, that thou return no more to thy evil ways." And Ali replied: "I accept thy advice, and pray that Allah (whose name be exalted!) remove me far from the wicked, and teach me to obey His precepts."

And after this Ali of Cairo continued to live a most comfortable life with his wife and children, and took a shop in the market of the merchants, which he stocked with jewels and precious stones; and he became the greatest of the merchants in the city of Bagdad. And he and his wife passed a most happy life, until they were visited by the terminator of delights and the separator of companions.

Chapter VI

STORY OF ABOU MAHOMED THE LAZY

THE CROWN OF JEWELS

THE Caliph Haroun Er Raschid was sitting upon his throne one day, when there approached him a young man of the eunuchs carrying a crown of red gold set with pearls and jacinths and other jewels beautiful beyond price. The eunuch kissed the ground before the Caliph, and said: "O Prince of the Faithful, the Lady Zobeide greeteth thee, and saith: 'Behold this crown, it needeth a large jewel in front, and I have searched my treasures, and found not among them a jewel large enough.'"

So the Caliph said to his chamberlains and lieutenants: "Search for a large jewel such as Zobeide desireth." And they searched and found none. And the Caliph grieved and said: "How is it that I am the Caliph, and King of the Kings of the earth, and yet am unable to procure a jewel? Woe unto you! Go and inquire of the merchants of the city." So the chamberlains and lieutenants inquired and the merchants answered: "Our lord the Caliph will find such a jewel in the possession of a man residing in Balsora, named Abou Mahomed the Lazy." So the Caliph ordered his Vizier Jaafar to send a message to the Governor of

Balsora, commanding him to bring Abou Mahomed the Lazy to the Caliph. The Vizier therefore wrote the order, and sent it by Mesrour.

Mesrour immediately repaired to the city of Balsora, and went in to the Governor, who rejoiced at seeing him, and treated him with all honour. He then read the message of the Prince of the Faithful Haroun Er Raschid, and said: "I hear and obey." He forthwith sent Mesrour with attendants to the house of Abou Mahomed the Lazy, and they knocked on his door. Immediately a page came forth, and Mesrour said to him: "Go and tell thy master that the Prince of the Faithful summoneth him." And the page went in and told Abou Mahomed the Lazy, who came forth and kissed the ground before Mesrour. And he said: "I hear and obey the summons of the Prince of the Faithful, but enter my abode and wait a little, while I settle my affairs." And Mesrour said: "We may only pay thee a hasty visit, as the Prince of the Faithful is expecting thy speedy arrival."

And they entered the house, and beheld a passage hung with curtains of blue brocade embroidered with red gold. Then Abou Mahomed the Lazy ordered pages to conduct Mesrour to the bath, which was in the house, and they did so. And Mesrour saw that its walls and pavements were of precious marbles, and it was decorated with gold and silver, and its water was mixed with perfumes. When he had come out of the bath, the pages clad him in a garment of brocade interwoven with gold. After which he entered a large saloon and saw Abou Mahomed the Lazy sitting in a pavilion hung with curtains of brocade embroidered with gold and adorned with pearls and jewels, and he was seated

upon a couch set with jewels, and having cushions embroidered with red gold.

And when he saw Mesrour he rose and welcomed him, and, having seated him at his side, gave orders to serve a repast. And the servants placed a table the like of which was not in the palace of the Caliph; and they served a repast consisting of a variety of delicious viands in dishes of gilt China ware. And they ate and drank until close of day, when Abou Mahomed the Lazy presented Mesrour and his attendants each with five thousand pieces of gold. And on the following day he clad each in green robes of honour, embroidered with gold. Then said Mesrour: "It is impossible for us to remain longer for fear of the Caliph's anger." But Abou Mahomed the Lazy answered: "O our lords, have patience until to-morrow, that we may prepare ourselves for the journey, and then we will go with you." So they remained that day, and passed the night until morning, when the pages equipped a mule for Abou Mahomed the Lazy with a saddle of gold adorned with varieties of pearls and jewels. Then said Mesrour to himself: "When this man presenteth himself before the Caliph, surely then my master will ask him how he obtained such great wealth!"

After that, they took leave of the Governor of Balsora, and journeyed until they arrived at the City of Bagdad, the Abode of Peace. And they went in to the Caliph, and stood before him, and he commanded Abou Mahomed the Lazy to seat himself. So he sat and addressed the Caliph, saying: "O Prince of the Faithful, I have brought with me a present for thee. May I produce it with thy permission?" And Er Rashid answered: "Do so."

Accordingly Abou Mahomed the Lazy ordered his servants to bring a chest, which he opened, and he took forth from it trees of gold with leaves of white emeralds, and fruits of red and yellow jacinths and white pearls. And when the Caliph saw them he wondered exceedingly. Then Abou Mahomed the Lazy ordered a second chest to be brought, and took from it a tent of brocade adorned with pearls and jacinths and emeralds and chrysolites, and varieties of other jewels. Its poles were of aloes-wood; its curtains were adorned with emeralds and embroidered with forms of birds and wild beasts all of which were worked in jacinths, emeralds, chrysolites, rubies and all kinds of precious stones. And when the Caliph Haroun Er Raschid saw all this he was amazed.

Abou Mahomed the Lazy then said: "O Prince of the Faithful, if thou wilt permit I will gratify thee with the sight of some wonderful feats which I am able to accomplish." And the Caliph replied: "Do what thou wilt, that we may see it." Then Abou Mahomed moved his lips and made a sign to the walls of the palace, and they leaned toward him, and he made another sign and they resumed their proper position. After this he made a sign and there appeared before him some cabinets with closed doors. He spoke a few words, and immediately the voices of birds answered him. And the Caliph wondered at this exceedingly, and said: "Whence hast thou this great power, seeing that thou art known by the name of Abou Mahomed the Lazy and that thy father was an attendant in a public bath, and that he left thee nothing?" "O Prince of the Faithful," answered he, "hear my story, for it is wonderful and extraordinary." And Er Raschid said: "Relate what thou hast to tell, O Abou Mahomed!" So he said:

THE MARID-APE

KNOW, O Prince of the Faithful (may Allah increase thy glory and power!) that I am called Abou Mahomed the Lazy, and that my father was no other than what thou hast said,—he was an attendant in a public bath. In my youth I was the laziest of all beings upon the face of the earth. My laziness was so great that when I was sleeping in the hot season and the sun came upon me, I was too sluggish to rise and seek the shade. Thus I lived until I was sixteen, when my father died and left me nothing. But my mother was a servant to some people, and she fed me and gave me to drink while I lay upon my side.

And it happened that my mother came to me one day bringing five pieces of silver and she said: "O my son, I have been told that the sheikh Aboul Muzaffar is about to make a voyage to China. This sheikh loveth the poor and is virtuous. Therefore, O my son, take these five pieces of silver and go to him and request him to buy thee something in the land of China. Perhaps the bounty of Allah (whose name be exalted!) may be bestowed upon thee." But I was too lazy to rise. Then said she: "Verily if thou dost not rise and go to Aboul Muzaffar, I will neither feed thee nor give thee to drink, nor go near thee, but leave thee to die of hunger and thirst."

When I heard her words, O Prince of the Faithful, I knew that she would do so. Wherefore I said: "Lift me up." And she did so while I wept. "Bring me my

shoes," said I. And she brought them, and I said: "Put them on my feet." And she put them on. I then said: "Lift me up from the ground." And when she had done this, I said: "Support me that I may walk." So she supported me, and I continued walking, stumbling along, until we arrived at the bank of the river where we saw the sheikh. "O my uncle," said I, "art thou Aboul Muzaffar?" He answered: "I am." "Take these pieces of silver," said I, "and buy with them something for me from the land of China; perhaps Allah may prosper me." And the sheikh Aboul Muzaffar said to his companions: "Do ye know this young man?" "Yes," they answered, "his name is Abou Mahomed the Lazy, and we have never seen him leave his house before." Then said the sheikh Aboul Muzaffar: "O my son, give me the money, and may the blessing of Allah (whose name be exalted!) attend it." And he received the money from me saying: "In the name of Allah." After which I returned with my mother to the house.

The sheikh Aboul Muzaffar set forth on the voyage together with a company of merchants, and they proceeded without interruption until they arrived at the land of China. The sheikh sold and bought, and set forth to return, he and those who were with him. And when they had been on the sea for three days, the sheikh said to his companions: "Stay the vessel, and return to the land of China, for I have forgotten to expend the money intrusted to me by Abou Mahomed the Lazy." But the merchants replied: "We conjure thee by Allah (whose name be exalted!) that thou turn not back; for we have come a long way on our journey, and have experienced great horrors and exceeding

trouble." Still the sheikh said: "We must return." But the merchants said: "Receive from us several times as much money as the profits from the five pieces of silver, and take us not back." So he assented to their proposal, and they gave him a large sum of money.

Then they proceeded until they arrived at a well-populated island, where they cast anchor. The merchants landed to purchase precious stones, and pearls, and jewels and other things. And Aboul Muzaffar saw a man sitting surrounded by apes, and among these was an ape whose hair was plucked off. The other apes, when their master was not looking, fell upon the plucked ape and beat him, and threw him upon their master who would then rise and beat and torment them for doing this. And all the apes became enraged against the plucked ape, and beat him again. Now when the sheikh Aboul Muzaffar saw this he was filled with compassion for the plucked ape, and said to the owner: "Wilt thou sell me this ape? I have five pieces of silver belonging to a lad. Wilt thou sell him for that sum?" And the man answered: "I will sell him for five pieces of silver, and may Allah bless thee in him!" So the sheikh paid the money to the owner and took the ape, and tied him in the ship.

After this they loosed the sails, and proceeded to another island where they cast anchor. And the divers who dived for precious stones, and pearls and jewels, came down to the shore, and the merchants hired them. So they dived, and the ape seeing them do this loosed himself from his cord, and dived with them. And, lo, when he came up he had his hands full of precious jewels, and he threw them down before Aboul Muzaffar. And

when the sheikh beheld this he exclaimed: "Verily there is something wonderful about this ape!"

Then they loosed the sails and proceeded to an island of the blacks who eat the flesh of men. And when the inhabitants saw them they came in boats, and taking all the people in the ship, bound their hands and carried them to the King of the island. He ordered some of them to be slaughtered; so they killed a number of the merchants and sailors and ate their flesh. The rest passed the night in great misery, and at the hour of midnight the ape arose and came to Aboul Muzaffar and loosed his bonds. And when the rest of the men saw that they cried out: "O Aboul Muzaffar, if thy ape will liberate us, we each will give him a thousand pieces of gold." The ape hearing this, immediately loosed their bonds. They hastened to the ship and embarked, and found all the merchandise safe.

They immediately set sail, and continued their voyage; and each of them paid Aboul Muzaffar a thousand pieces of gold, and thus a great sum of money was collected for the ape. They arrived at the city of Balsora, and when they had landed Aboul Muzaffar inquired for Abou Mahomed the Lazy. My mother, hearing of it, came to me while I was lying asleep, and said: "Arise, O my son, the sheikh Aboul Muzaffar is come. Repair to him, and see what he hath bought for thee. Perhaps Allah (whose name be exalted!) hath blessed thee with good fortune."

So I replied: "Lift me up from the ground and support me." She did so, and I walked stumbling along until I came to the sheikh. When he beheld me he exclaimed: "Welcome to thee whose money saved my life and liberated these merchants! Take this ape,

EVERY DAY THE APE RETURNED, BRINGING A THOUSAND PIECES OF GOLD

O my son, for I bought him for thee. Go to thy house and wait there for me." I took the ape home, saying to myself: "Verily this is magnificent merchandise!" I entered my house, and said to my mother: "Every time I lie down to sleep, and thou wishest me to get up to traffic, look at this costly merchandise!" Then I sat down. While I was sitting, lo, the slaves of Aboul Muzaffar approached each carrying on his head a large chest. And behold Aboul Muzaffar came also and said to me: "O my son, Allah hath blessed thee with the wealth which is in these chests." Then he gave me the keys of the chests and departed. And the slaves deposited the chests in my house, and also departed.

And when my mother saw my wealth she rejoiced and said: "O my son, Allah hath blessed thee abundantly, so give over this laziness, and take a shop in the market-street and sell and buy. Accordingly I left off being lazy, and opened a shop, and the ape sat with me, and when I ate he ate, and when I drank he drank. And every day he left me and was gone from morning until noon, when he returned bringing me a purse containing a thousand pieces of gold, and put it in my lap and sat down beside me. So I bought, O Prince of the Faithful, houses, and gardens, and memlooks, and black male slaves, and female slaves.

And it happened one day that I was sitting, and the ape was sitting beside me, and, lo, he began to converse with an eloquent tongue, saying: "O Abou Mahomed!" And hearing this I trembled with fear, but he said: "Be not afraid. I am a Marid of the Genii, and knowing thy poverty, out of compassion I have come to enrich thee. I desire to marry thee to a damsel as beautiful as the full moon. So to-morrow attire thy-

self in thy richest garments, mount thy mule with the saddle of gold, and repair to the shop of the Shereef of the grain-market, and ask him to give thee his daughter in marriage, and offer him a large dowry in gold." So I replied: "I hear and obey, and to-morrow I will do this, if it be the will of Allah, whose name be exalted!"

Accordingly I arose in the morning, and put on my richest apparel, mounted the mule with the saddle of gold, and going to the shop of the Shereef, found him sitting on a bench. I alighted and sat beside him, and told him that I had come as a suitor desiring his daughter; and I gave him a purse containing a thousand pieces of gold. And when the Shereef saw the money he hung down his head for a while, then raising it said: "If this must be, I desire three thousand pieces of gold besides." I immediately sent one of my memlooks to my house and he brought the money, and I gave it to the Shereef. Thereupon he closed his shop, and, inviting his companions from the market to his house, took me to his abode and performed the contract of my marriage to his daughter, saying that in ten days the marriage feast should be celebrated.

I returned to my house, full of joy, and informed the ape of all that had happened. And when the ten days had passed, and the Shereef had prepared the marriage feast, the ape said to me: "I wish thee to do something for me, after which I will do anything that thou mayest desire. At the upper end of the saloon in which thou wilt see thy bride, is a closet, upon the door of which is a brass ring, and the keys are beneath the ring. Take the keys and open the door. Thou wilt see a chest of iron, at the corners of which are four talismans. In the

middle of the chest stands a basin filled with money, and by its side are eleven serpents, and in the basin is tied a cock with a cleft comb, and there is a knife by the side of the chest. Take the knife, and kill the cock, break in pieces the talismans, and empty the chest, then go forth and meet the bride. This is all that I desire of thee." And I answered the ape: "I hear and obey."

I then went to the house of the Shereef, and, entering the saloon, I beheld my bride and I wondered at her excessive beauty, for no tongue can describe her loveliness! I was exceedingly delighted with her, and when midnight came and the bride slept, I arose and went to the closet at the end of the saloon. I took the keys, and opened the door, and taking the knife I killed the cock, broke the talismans, and overturned the chest. At this the damsel awoke and saw that the closet was open and the cock killed, and she exclaimed: "Alas! Alas! There is no strength nor power but in Allah, the High, the Great! The Marid hath taken me!" And her words were not ended when a Marid-ape suddenly appeared, and snatched away the bride.

Then a clamour arose, and, lo, the Shereef came in slapping his face, and saying: "O Abou Mahomed, what hast thou done! I made this talisman to secure my daughter from that accursed wretch! He hath for six years been desirous of stealing her, and could not do so because of the chest and the cock. But thou shalt no longer remain here, so depart." I returned to my abode and searched for my ape, but found him not. Then knew I that he was the Marid-ape who had taken my wife, and that he had deceived me about the talisman and the cock which prevented him from taking her.

I despaired, and tore my clothes, and slapped my face. Then I went forth from the house, seeking the desert, and walked on not knowing whither to go. And, lo, two serpents approached me, one tawny-coloured, and the other white; and they were fighting together. I picked up a stone and struck the tawny-coloured one and killed it, for it was overcoming the white one. Then the white serpent departed, and in a while it returned accompanied by ten other white serpents, and they came to the dead serpent and tore it in pieces, which having done they went their way.

Evening having come I lay down on the desert to sleep, when suddenly I heard a voice reciting these verses:

"O Muslim whose guide is the Koran,
Safety hath come to thee.
Fear not what Eblis may do,
For we protect thee."

So I said to the voice, whose form I saw not: "By the Object of thy worship, inform me who thou art!" Whereupon the voice assumed the form of a man, and replied: "Fear not, thy kind conduct is known to us. If then thou hast any want acquaint us with it, that we may have the pleasure of performing it. For know, O Abou Mahomed, that I am the brother of the white serpent, whose enemy thou killedst. We are four brothers, and we are thankful for thy kindness. And know also that he who was in the form of an ape, and who deceived thee, is one of the evil Genii. For a long time he hath been desirous of stealing the damsel, but could not do so because of the talisman. But fear not, nor despair. For we will convey thee to thy bride, and we will slay the Marid."

Then the man uttered a loud cry with a terrible voice, and, lo, a troop of persons approached and he asked them where the Marid abode. And they answered: "In the City of Brass, upon which the sun riseth not." And the man said: "O Abou Mahomed, mount the back of one of this troop, and he will carry thee to the damsel. Know that he is a Marid of the good Genii, but while thou art upon his back mention not the name of Allah, for if thou mention it, he will let thee fall, and thou wilt perish miserably." I replied: "I hear and obey."

One of the troop came to me, and stooped, and said: "Mount." And I mounted. He then soared with me into the sky, until he had ascended out of sight of the world, and I saw the stars resembling mountains, and heard the Angels extolling the perfection of Allah in Heaven. And all the time the Marid was amusing me, and diverting me from mentioning the name of Allah. When, lo, a Being clad in green garments, and having long locks of hair, and a shining countenance, and holding in his hand a spear from which sparks flew, approached me. And he said: "O Abou Mahomed, say: 'There is no Deity but Allah,'—or I will smite thee with this spear." And my heart was ready to burst because of my not mentioning the name of Allah (whose name be exalted!) and I said: "There is no Deity but Allah!" and immediately the Being smote the Marid with his spear, whereupon he dissolved and became ashes. And I fell from his back, and continued falling until I dropped into the roaring sea.

And, lo, there was near, a ship containing five sailors, and when they saw me they took me up into the vessel, and began to speak to me in a language which I knew

not. They proceeded on their voyage until they came to their own land. They then took me in to their King, who was acquainted with the Arabic language, and I kissed the ground before him. He treated me with honour, and bestowed upon me a handsome dress, and appointed me one of his guards. And I resided there for the space of a month, after which I went to a river, and seated myself on its bank. While I was sitting there, lo, a horseman came and said: "Art thou Abou Mahomed the Lazy?" I answered him: "Yes." And he said: "Fear not, for thy kind conduct is known to us. I am the brother of the white serpent, and thou art now near unto the place in which is thy bride."

He then took me up behind him, and conveyed me to a desert in which there were two mountains. "Alight," said he, "and proceed between those mountains, until thou seest the City of Brass. Enter it not until I come to thee again, and instruct thee how to act." So I replied: "I hear and obey." I alighted, and walked on until I arrived at the City, and its walls were of brass. I went about it hoping to find a gate, but I found none. And while I was going round it, lo, the brother of the serpent appeared, and gave me a sword on which were inscribed talismans that would prevent any one from seeing me. He then went his way.

In a short time there arose loud cries, and I beheld a crowd of Beings whose eyes were in their breasts. And when they saw me they cried out: "Who art thou, and what hath cast thee into this place?" So I told them all that had happened to me from beginning to end; and they replied: "The damsel whom thou seekest is with the Marid in the City of Brass, and we know not

what he hath done with her. We are the brothers of the serpent. Go thou to yonder spring, and follow the channel that passeth under the walls of the City, and enter thou with it." I therefore did so. I entered the water and passed into a grotto beneath the earth, that went under the walls; I walked through it, and rising beheld myself in the midst of the City of Brass.

And there I found the damsel, my bride, sitting upon a coueh of gold, under a eanopy of broeade, in the middle of a garden containing trees of gold, the fruits of which were preeious jewels such as rubies, ehrysolites, and pearls and coral. And when she saw me she uttered a cry, and saluted me, saying: "O my master, what hath brought thee to this plaee?" So I told her all that had happened. And she replied: "Know that this aecursed wretch because he loves me so much, hath told me what will injure him! He hath informed me that there is in this City a talisman upon a pillar. It is shaped like an eagle, and upon it is a mysterious inseription. Go, find this talisman. Then take it, and place it before thee, and take a censer full of fire, and throw into it a little musk, whereupon there will rise a smoke that will attract the Afrites who are the servants of the talisman. They will obey thy eommand and do whatsoever thou shalt order them. Arise therefore, and do this, and may the blessing of Allah (whose name be exalted!) attend thee." So I replied: "I hear and obey."

I arose, and found the pillar, and did all as she desired me to do. The Afrites eame and presented themselves, saying: "At thy service, O our master. Whatsoever thou commandest us to do, we will do it." And I answered: "Chain the Marid who brought this damsel

from her abode." They disappeared immediately, and finding the Marid they chained him, making his bonds tight. They then returned to me, saying: "We have done what thou hast commanded us." Then I released them and they went their way. And taking my wife, I went forth from the City, by the subterranean grotto, through which I had entered. And we proceeded until we came to the Beings with their eyes in their breasts.

And they guided us and walked with us to the shore of the sea, where we found a ship. They placed us on board, and the wind was favourable, and the ship conveyed us to the City of Balsora. And when the damsel entered the house of her father the Shereef, her family rejoiced exceedingly.

I then took the talisman shaped like an eagle, and burned musk in a censer, and, lo, the Afrites came from every quarter, saying: "At thy service, O our master, and what dost thou desire us to do?" And I commanded them to transport all the money, and precious stones, and jewels that were in the City of Brass, to my house in Balsora. And they did so. After that I commanded them to bring me the ape, and they brought him in an abject and despicable condition. Whereupon I said to him: "O thou accursed, why didst thou act so treacherously to me?" And I commanded the Genii to put him into a bottle of brass. So they put him into a narrow bottle of brass, and stopped its mouth with lead. And I resided with my wife in joy and happiness.

I have now, O Prince of the Faithful, a great store of precious treasures, and wonderful jewels, and abundant wealth without limit. And if thou desirest anything, I will command my Genii to bring it to thee im-

mediately. All this have I received from the bounty of Allah, whose name be exalted!

And the Prince of the Faithful wondered at this story. He gave Abou Mahomed the Lazy presents in return for his gifts, and treated him with all favour.

Chapter VII

STORY OF ABDALLAH OF THE LAND AND ABDALLAH OF THE SEA

THE SEA-JEWELS

THERE was a fisherman named Abdallah, who had nine children and a wife, and was very poor. He used to go every day to the sea to fish. He sold what he caught, and spent the money on his children. The day came when his wife gave birth to another child, and there was nothing to eat in the house. So Abdallah said: "Lo, I am going to fish, relying on the blessing of Allah whose name be exalted! Possibly to-day good luck will befall me for the sake of this new-born child."

Accordingly he took the net, and going to the sea, he cast it, and waited awhile; then he drew it up, and it was full of rubbish and sand and pebbles and grass. So he cast it a second time, and waited, and drew it, but it came up empty. And he cast it a third time, and a fourth time, and a fifth, and it came up with nothing in it. He therefore removed to another place, but caught nothing. And thus he ceased not to do until the close of day, but caught not a single minnow. And he said to himself: "Hath Allah created this new-born child without providing it with food? Surely He who hath opened its mouth, will give it the necessary sub-

sistence; and Allah (whose name be exalted!) is bountiful, and a liberal supplier of good things."

He then took his net and returned home with broken spirit, sorrowing in his heart because he had no food for his wife and children. He passed by a baker's oven, and smelling the hot bread, stopped and looked. Thereupon the baker called out to him: "Come hither, O fisherman. Dost thou wish bread?" And Abdallah was silent. But the baker said: "Speak, do not be ashamed; for Allah is bountiful. If thou hast no money, I will give thee bread, and will wait until good shall betide thee, and thou canst pay for it." The fisherman replied: "Verily, O my master, I have no money, but give me bread for my family, and I will leave my net with thee in payment." "O poor man," answered the baker, "verily this net is thine only means of support, and if thou leave it with me, with what wilt thou fish? Here is some bread together with ten nusfs. Take these and to-morrow bring me their value in fish." And the fisherman replied: "May Allah (whose name be exalted!) reward thee with everything good!" And he took the bread and the money, and went away happy, and having bought some food, returned to his wife. He found her soothing the children, who were weeping from hunger, saying to them: "Your father will soon come and bring you something to eat." So he went into the house, and put the food before them, and they did eat. And he told his wife all that had happened to him, and she said: "Verily Allah is bountiful!"

On the following day he took the net, and went forth to fish. And when he came to the sea he cast the net and drew it, but no fish came up in it. He ceased not to do so until the close of day, and got nothing. He re-

turned in great grief, and the way to his house led by the baker's oven. He quickened his pace so that he might not be seen, for he was ashamed; but the baker looked up, and cried, saying: "O fisherman, come hither. Receive thy bread and money as thou didst yesterday. Be not ashamed, but take thy time about paying for it, and may good betide thee!" Then the baker gave him bread and ten nusfs, and Abdallah went joyfully to his wife, and informed her of all that had happened. And she said: "Verily Allah is bountiful! If it be His will, good fortune will betide thee, and thou shalt pay the baker all that is due him."

And Abdallah ceased not going to the sea, every day for forty days, but he caught nothing. And every day the baker, without mentioning his pay, gave him bread and ten nusfs, saying: "Go, O my brother, this is not the time for reckoning, wait until good shall betide thee, and then will I reckon with thee." And every day Abdallah said to his wife: "I now owe the baker a great sum. When will the good that we hope for come?" And she replied: "Allah is bountiful! Only have patience." And Abdallah said: "Thou hast spoken the truth."

And on the one and fortieth day, the fisherman took up his net, and repaired to the sea, saying: "O Allah, supply me if only with one fish, that I may give it to the baker!" Then he cast his net into the sea, and drew it and found it heavy. He pulled at it until he drew it forth and he saw in it a dead ass. At this he was filled with grief and disappointment, and throwing aside the ass, went to another place and took the net, and cast it, and waited awhile. Then he drew it and found it very heavy; and he ceased not to pull and

ABDALLAH SAW IN THE NET, A CREATURE SHAPED LIKE A HUMAN BEING, BUT HAVING A TAIL

strain until the blood burst from his hands. And when he had drawn forth the net he saw in it a creature shaped like a human being, but having a tail.

The fisherman thought that he was one of those evil Afrites, whom the lord Solomon the son of David (on both of whom be peace!) did imprison in bottles of brass, and cast into the sea. He imagined that the bottle had burst and that the Afrite had issued from it and come up in the net. In great fear he cried aloud, saying: "Mercy! Mercy! O Afrite of Solomon!" But the creature exclaimed: "Come hither, O fisherman, and liberate me from this net! Flee not from me, for I am a human being like thyself. Liberate me and I will richly repay thee."

So when the fisherman heard this he lost fear, and drawing near said: "Art thou not an Afrite of the Genii?" And the creature answered: "Nay, but I am a man, a believer in Allah." "And who threw thee into the sea?" asked Abdallah. "I belong to the children of the sea," replied the creature, "and I was walking on the floor of the ocean, when thou didst cast thy net over me. We of the sea are a people obedient to the laws of Allah whose name be exalted! If thou wilt deliver me and permit me to return to the sea, I will make a covenant with thee and become thy companion. Every day will I come to thee in this place, bringing thee a gift. And every day thou shalt bring me a present of the fruits of the land, grapes, and figs, and watermelons, and peaches, and pomegranates, and other fruits. And my gift shall consist of fruits of the sea,—corals, and pearls, and chrysolites, and emeralds, and jacinths, and other jewels. So I shall fill for thee the basket, in which thou wilt bring me fruits, with the

precious stones and the jewels of the sea. What sayest thou, O my brother, to this proposal?"—And the fisherman answered: "Let us recite a prayer in confirmation of this agreement."

So they recited a prayer, and the fisherman liberated the creature from the net, and said: "What is thy name?" And he answered: "My name is Abdallah of the Sea; and if thou wish at any time to see me, come to this place and call out: 'Where art thou, O Abdallah, O thou of the Sea?' And I will be with thee instantly. And do thou, O Abdallah of the Land, remain here now while I go and bring thee a present." And the fisherman replied: "I hear and obey." And Abdallah of the Sea dived into the water, and Abdallah of the Land regretted that he had liberated him from the net, saying to himself: "How do I know that he will return to me? If I had kept him, I could have taken him to the city, and shown him to the people and received money."

And while the fisherman was lamenting, lo, Abdallah of the Sea returned with his hands filled with pearls, and corals, and emeralds, and jacinths, and other jewels. And he said: "Receive these, O my brother, and blame me not because they are so few. If I had a basket I would fill it for thee." And Abdallah of the Land rejoiced, and received the jewels, and his companion said to him: "Come every day to this place before sunrise." He then bade the fisherman farewell and departed, and entered the water.

As to the fisherman, he returned to the city, joyful, and going to the baker said: "O my brother, good hath betided me; therefore reckon with me." But the baker replied: "No reckoning is necessary. Wait awhile till

more good betide thee." And Abdallah of the Land replied: "O my companion, good hath betided me from the bounty of Allah. Therefore take these." And he gave him a handful of pearls, and corals, and jacinths, and other jewels, being half of what he had received from Abdallah of the Sea.

And the baker was astonished at the sight of the jewels, and he gathered together all the bread he had, and, placing it in a basket, walked behind the fisherman to his house, and gave the bread to his wife and children. Then the baker went forth and bought meat and vegetables and all kinds of fruit. He closed his oven, and remained all day with Abdallah of the Land, serving him, and waiting upon him. So the fisherman said to him: "O my brother, thou hast wearied thyself for me." The baker replied: "I have become thy servant because of thy great generosity." But said the fisherman to him: "It is I who am indebted to thee, for thou wast my benefactor in the time of distress and famine." And the baker passed that night with him, and ate and drank with him, and became the fisherman's faithful servant. The fisherman then informed his wife of his adventure with Abdallah of the Sea, whereat she rejoiced, and bade him keep it a secret. But he said: "Verily I will tell no one except the baker, him will I tell all."

And when the morning was come the fisherman arose early, and filled a basket with fruits of all kinds. He carried it before sunrise down to the shore, and cried out: "Where art thou, O Abdallah, O thou of the Sea?" And, lo, his companion arose to the surface of the water and came forth saying: "At thy service, O my brother." Then he took the basket of fruit from the fisherman,

and, diving into the sea, was absent for a little while, after which he came forth having the basket filled with all kinds of precious stones and jewels.

So Abdallah of the Land put the basket upon his head, and departed. And when he came to the oven of the baker, he saw the baker standing there, and he gave him three handfuls of jewels. Then the fisherman went to his house, and set down his basket, and took from it several large jewels. He repaired to the jewel-market, and stopping at the shop of a sheikh, he showed him the jewels, saying: "Wilt thou purchase these of me?" And when the sheikh saw the beauty of the jewels, he took them from the fisherman, saying to his servants: "Seize and bind this man, for he is the thief who stole the necklace of the Queen." So they bound him, and beat him; and, accompanied by all the people of the jewel-market, took him in to the King. All this while the fisherman was silent, but the sheikh said: "O King of the age, we have captured the thief who stole the Queen's necklace; and here are the jewels which we have rescued from his hand."

The King therefore said to a eunuch: "Take these stones to the Queen and ask her if they are the ones she lost." The eunuch did so, and returning to the King said: "The Queen saith: 'I have found my necklace in its place, and these are not my property; and these jewels are finer than my jewels. Act not unjustly to this man, but if he will sell these, buy them for our daughter Ummalsoud.'" When the King heard these words he reproached the sheikh and the people from the jewel-market, saying: "Get ye hence! May Allah not bless you!" And they went forth in a state of great fear.

The King then said to the fisherman: "O man, may Allah bless thee in what he hath bestowed upon thee! Now acquaint me with the truth. Whence came these jewels? For I am a King, and the like of them I have never seen before." So Abdallah of the Land said: "O King of the age, I have a basket full of them." And he told about his companionship with Abdallah of the Sea from beginning to end, and about the exchange of fruits of the sea and fruits of the land. And the King wondered and said: "O man, wealth requireth an exalted station. Therefore I will marry thee to my daughter, and make thee Vizier of my right hand."

Then the King caused Abdallah of the Land to be arrayed in fine garments, and he appointed him his Vizier. He ordered the soldiers to go to Abdallah's house, and clothe his wife and children in rich dresses, and bring them to the palace in a litter, accompanied by all the wives of the soldiers, and by troops of honour. And they conducted her to the King's palace with the little infant lying in her bosom. They fetched her elder children to the King, who took them upon his lap and seated them beside him. They were nine boys, each as beautiful as the full moon. As to the Queen she treated the wife of Abdallah of the Land with all honour, and bestowed favours upon her. The King then gave orders to perform the ceremony of the contract of marriage of Abdallah of the Land to his daughter, Ummalsoud, and ordered that the city should be decorated.

On the following morning, the King looked out from his window, and saw Abdallah of the Land carrying upon his head a basket full of fruits. So he called to him: "What is this, O my son-in-law, and whither goest thou?" And Abdallah of the Land replied: "I go to

my companion, Abdallah of the Sea. If I kept not my promise, he would think me a liar, and say that worldly matters had caused me to forget him." And the King said: "Thou hast spoken the truth. Go to thy companion. May Allah bless thee!" So Abdallah walked through the city, and he heard those who knew of his adventure saying: "There is the King's son-in-law going to exchange fruits for the sea-jewels." And those who did not know this took him for a vender and called after him: "O man, how much is thy fruit a pound? Come hither, and sell to us." And he laughed and passed on. He went down to the shore and met Abdallah of the Sea, who took the fruits and gave him jewels instead.

And Abdallah of the Land ceased not to do thus every morning for the space of ten days, and he passed the baker's oven daily and saw that it was closed. He then asked a neighbour, saying: "Where is my brother, the baker?" And the man answered: "O my master, he is ill." So Abdallah of the Land repaired to his house, and knocked at the door, and the baker looking out at a window, saw his companion the fisherman with a full basket upon his head, and he descended and opened the door. And Abdallah of the Land threw himself upon him, and embraced him, saying: "How art thou, O my companion? For every day I have passed by thine oven and seen it closed. Then I asked thy neighbour, and he informed me that thou wast sick." The baker replied: "May Allah recompense thee for thy goodness! I have no disease, but I heard that the King had taken thee for a thief, so I feared, and closed my oven and hid myself." Then Abdallah of the Land informed him of all that had happened to him, and how

the King had married him to his daughter, and had made him Vizier of his right hand.

And leaving the basket of jewels with the baker, Abdallah of the Land returned to the King, who seeing no jewels, said: "O my son-in-law, hast thou not met Abdallah of the Sea?" And Abdallah of the Land replied: "I have given my companion the baker all the jewels I received this day, for I owe him much for his kindness," and he told the King all that the baker had done to him. And the King said: "What is his name?" And he answered: "His name is Abdallah the Baker, and my name is Abdallah of the Land, and my other companion's name is Abdallah of the Sea!" "And verily," said the King, "I am Abdallah the King; which name meaneth the Servant of Allah. So we are all servants of Allah, and are all brethren. Send, therefore, to thy companion the baker, and bring him hither so that I may make him Vizier of my left hand."

Accordingly Abdallah of the Land sent for the baker, and when he came the King invested him with a robe of honour, and made him Vizier of his left hand. After this Abdallah of the Land continued for a whole year to take every day a basket full of fruits to the shore, and returned with it full of precious stones and jewels. And when the fresh fruits were not ripe, he took a basket full of raisins and almonds, and hazelnuts, and walnuts, and figs, and other things. All that he took Abdallah of the Sea accepted from him, and gave him the basket full of jewels as was his custom.

THE SEA-CITIES

NOW it happened, one day, that Abdallah of the Land took a basket of dried fruits to the shore, and his companion received them as usual. After which Abdallah of the Land sat upon a rock, and Abdallah of the Sea sat in the water, and they conversed together. And Abdallah of the Sea said: "O my brother, is the Prophet Mohammed (may Allah bless and save him!) buried among you in the land?" And he answered: "Yes, he is buried in the City of Medina, and the people of the land visit his tomb. I have not made the pilgrimage, because hitherto I have been a poor man. But since thou hast bestowed prosperity upon me, nothing but my affection for thee hath prevented my doing so. I cannot separate myself from thee for one day!" Then said Abdallah of the Sea, "And dost thou prefer thy affection for me above visiting the tomb of the Prophet! and for the sake of the love of this world dost thou neglect thy duty? Verily this is wrong." "Nay," replied Abdallah of the Land, "above everything else I prefer to visit his tomb, and I desire of thee permission that I may visit it this year." "I give thee my permission," said Abdallah of the Sea, "and I will intrust to thee an offering to present in my stead at his tomb. Enter the sea with me, so that I may take thee to my city, and give thee the offering."

Abdallah of the Land said: "O my brother, thou wast created in the water, and the water is thy abode. I was created on the land, and the land is my abode,

but if I enter the sea, I shall die." "Fear not that," replied Abdallah of the Sea. "Take this ointment and anoint thy body, and the water will not injure thee." And he presented the fisherman with an ointment yellow as gold and sweet of scent, saying: "This is made of the liver of the Dendan fish. It is the greatest of all sea-things and the most violent of our enemies. Its form is larger than that of any beast on land, and it can swallow an elephant or camel whole. But know that it feareth the voice of a son of Adam, for when it heareth a human cry the fish immediately dieth."

Upon hearing this Abdallah of the Land pulled off his clothes, and hid them, after which he anointed his body with the ointment. He then descended into the water, and dived, and opened his eyes. He found himself walking upon the sea-bottom, while the water formed as it were a tent over his head, and it injured him not. Then said Abdallah of the Sea: "Follow me." And he followed him, and saw upon his right hand and left great mountains of water in which fishes of all kinds swam and dived. Some resembled buffaloes, and others were like oxen, and some like dogs, and others like human beings. And all the fishes fled on seeing Abdallah of the Land. He ceased not to divert himself with the sight of the sea-wonders, until they came to a high mountain. Suddenly he heard a great cry, and looking up saw something huge and black descending upon him from the mountain, and it was larger than a camel. "O my brother," exclaimed Abdallah of the Sea, "this is the Dendan fish! Cry out before it reacheth us, otherwise it will seize and devour me!" Accordingly Abdallah of the Land cried out with a loud voice, and immediately the fish fell down dead.

They then walked on until they arrived at a city whose inhabitants were all damsels. And Abdallah of the Sea said: "This is the City of Damsels, for hither the King of the Sea banisheth all disobedient damsels, and they cannot come forth from the City, but must abide here for ever. But in the other cities of this kingdom are both men and women." Then Abdallah of the Land saw that the damsels were as beautiful as moons, and that they were shaped like human beings, only they had tails like the tails of fishes.

They then walked to another city, which was inhabited by men and women, each of whom had a tail like the tail of a fish. And they proceeded walking from city to city for the space of eighty days, until they had seen eighty cities. Then said Abdallah of the Sea: "Were I to divert thee for a thousand years, every day with the sight of a thousand cities, I could not begin to show thee the twenty-fourth part of the cities of the sea, nor its wonders." "O my brother, since that is the case," answered the fisherman, "I have seen enough, and am weary of eating uncooked fish for eighty days! Take me now to thy city, and to thy abode."

So Abdallah of the Sea conducted him to a small city near the shore, and all the houses were caves in the sides of mountains. They came to the mouth of a large cave, and entered. And, lo, there advanced to meet them the daughter of Abdallah of the Sea, and her face was as beautiful as the full moon, and her hair was long, and her eyes large and black; but she had a tail. And when she saw Abdallah of the Land, she exclaimed: "O my father, what is this tailless creature?" "This is my companion from the land," he answered, "from whom I used to bring thee grapes, and melons,

and peaches, and figs, and pomegranates, and other delightful fruits. Come hither, and salute him." She then welcomed the fisherman and brought him two large fishes, each the size of a lamb, and he was forced to eat them because of his hunger. Presently the wife of Abdallah of the Sea approached. She was of beautiful form, but she had a tail, and with her were two children with tails, each nibbling a small fish as a land child nibbles a sweetmeat. And when she saw Abdallah of the Land, she said: "O my husband, what is this tailless creature?" And the two children cried out: "Yes! Yes! See, he has no tail!" And they laughed at him. So Abdallah of the Land said to his companion, "Hast thou brought me here to make me a laughing-stock to thy wife and children?" "Pardon, O my brother," replied Abdallah of the Sea. "Be not displeased with these young children and this woman. They have never seen any one without a tail, and their intellects are defective." Then he cried out to his family: "Be silent!" So they feared and were silent.

And while they were conversing thus, lo, ten men strong and great, with tails, advanced and said: "O Abdallah of the Sea, it hath been told the King that there is with thee a tailless creature, of the tailless creatures of the land. Arise, therefore, and bring him before the King." So he arose, and took the fisherman, and conducted him to the King who, when he saw Abdallah of the Land, laughed and cried out: "Welcome, thou tailless one!" And all the King's attendants began to laugh at him, saying: "Yea, verily he hath no tail!" Then Abdallah of the Sea advanced to the King, and cast himself before the throne, and told all that had happened between him and the fisherman,

and begged that his companion might be restored in safety to the land. And the King said: "Since he is thy friend, we will return him in safety to the shore, but first he must partake of a banquet." So the servants brought fishes of many shapes and colours, and Abdallah of the Land was forced to eat them.

Then said the King: "Demand of me what thou wilt." "Give me," replied Abdallah of the Land, "a present of jewels." "Take him to the jewel-house," said the King, "and permit him to take all he desireth." So they took the fisherman to the jewel-house, and he selected as many large sea-jewels as he could carry. After which Abdallah of the Sea gave him an offering in a purse, saying: "Take this to the tomb of the Prophet, and present it for me." And the fisherman took it, not knowing what was in it.

Then Abdallah of the Sea led him forth to conduct him to the land. And on his way, the fisherman saw a company of people eating and singing merrily before a table spread with a feast of choice fish. So he said: "O my brother, why are these people rejoicing? Do they celebrate a wedding?" "There is no wedding here," replied Abdallah of the Sea, "but a person is dead." "What!" said Abdallah of the Land, "when a person dieth, do ye rejoice, and sing and eat? Among us, when one dieth, we mourn for him, and weep, and rend our garments in grief for him who is dead." Upon this Abdallah of the Sea stared at Abdallah of the Land, and said: "Give me back my offering!" So he gave it back. Then Abdallah of the Sea took him to the shore, and placed him upon the land, saying: "This day my friendship for thee is broken!" "Wherefore," said Abdallah of the Land, "is it broken?" Abdallah of the

Sea replied: "Are ye not, O people of the land, the property of Allah? How is it then when He taketh his property that ye do not rejoice but weep? When He taketh the soul, which is his own, how is it that ye grieve and mourn? Since ye are so ungrateful I have no need of thy friendship."—And Abdallah of the Sea dived into the water, and disappeared from the fisherman's sight.

Then Abdallah of the Land put on his clothes, and taking his jewels, repaired to the King, to whom he told his story and what he had seen of the wonders of the sea. And every day before sunrise for the period of ten days, the fisherman went to the shore, and called Abdallah of the Sea, but he answered not. So Abdallah of the Land lost the hope of ever seeing him again; and after this he and the King, and his wives and children, continued to reside in the most happy state and in the practice of good deeds, until they were visited by the terminator of delights and the separator of companions.

Chapter VIII

STORY OF PRINCE AHMED AND THE FAIRY PERIEBANOU

THE PRINCESS NOURONNIHAR AND THE THREE RARITIES

IN ancient days there lived a Sultan who had ruled over India for many years, and who had the satisfaction in his old age of having three sons. They together with the Princess his niece were the ornaments of his court. The eldest of the Princes was named Houssain; the second, Ali; the youngest, Ahmed; and the Princess, his niece, Nouronnihar.

The Princess Nouronnihar was the daughter of the younger brother of the Sultan, to whom he had been tenderly attached. He had died while the Princess was very young; and the Sultan had taken upon himself the education of his niece, and had brought her up in the palace with his three sons, where her singular beauty, and goodness and lively wit, distinguished her among all the princesses of her time.

When she arrived at a proper age, the Sultan proposed to marry her to some neighbouring prince. He was thinking seriously on the subject, when he perceived that the three Princes, his sons, were violently in love with her. This gave him much concern, since

he foresaw that the two youngest would not consent to yield her up to their eldest brother. He talked to each apart, endeavouring to persuade him to desist from his pretensions, and to suffer his cousin, the Princess Nouronnihar, to marry a foreign prince. But as each refused to do so, the Sultan called the three Princes together before his throne, and addressed them thus:

"O my sons, since I have not been able to dissuade you from aspiring to marry the Princess Nouronnihar, I have determined on a plan that will preserve harmony among you. Do ye travel separately into different countries where ye may not meet one another. As ye know, I am very curious, and delight in rarities of all kinds, therefore I promise the Princess in marriage to that one of you who shall bring me the most extraordinary wonder. I will give you each a sum of money suited to your rank and sufficient for the purchase of the rarities you seek. This money must not be expended in extravagant display, or in hiring attendants, or in buying costly garments; but ye must go disguised as merchants on your travels."

Upon hearing these words, the three Princes consented to the proposal of the Sultan, their father, each flattering himself that Destiny would prove favourable, and give him the Princess Nouronnihar. The Sultan bestowed upon them the money he had promised, and made things ready for their departure. The Princes passed the night in sleep, and when morning dawned went out together from the city, each dressed in the garb of a merchant, and accompanied by a trusty attendant habited as a slave, all well mounted and equipped. They journeyed on that day, and when

night overtook them, lodged at a Khan, where the way divided into three roads. When morning came, they agreed each to follow one of the roads, and to travel a year, after which they would return to the Khan and meet together again, and carry their rarities to the Sultan their father.

Prince Houssain the eldest, who had heard of the power and extent and riches and splendour of the Kingdom of Bisnagar, bent his course thither, and, after journeying through desert wastes and over barren mountains, and fertile lands, for the space of three months, arrived at the capital city of that country. He took lodgings at a Khan, and immediately inquired where he might find the market-quarter. On this being pointed out to him, he hastened thither, and found it to be large and divided into several streets, all vaulted and shaded from the sun. The shops were alike in shape and size, and all the merchants who dealt in the same sort of goods lived on one street.

As Prince Houssain walked through the place, he beheld shops stocked with many kinds of merchandise, such as the finest linens from India, coloured and embroidered to represent men, and landscapes, and trees, and flowers. He wondered also at the rich silks and brocades from Persia, and the beauty and delicacy of the porcelain from Japan and China. But when he came to the street of the goldsmiths, he was overcome by the sight of prodigious quantities of wrought gold and silver, and his eyes were dazzled by the lustre of the pearls, and rubies, and emeralds, and other precious stones exposed for sale. Prince Houssain also beheld numerous flower-sellers who thronged the streets; for the inhabitants of the city were great lovers

of flowers and carried nosegays in their hands, and the merchants kept potted plants and bouquets in their shops, so that the air was deliciously perfumed.

After Prince Houssain had gone through the streets, he was much fatigued, and, entering a shop, sat down to rest. He had not been seated long, when he perceived a man passing by with a piece of carpet under his arm, and heard him cry out: "O ye buyers, I have here for sale a piece of carpet, and its price is thirty purses of gold!" The Prince surprised at this exorbitant price asked for so small a piece of carpet, called the crier to him and said: "Show me thy goods." Thereupon the man laid the carpet before him, and the Prince wondered at the smallness of its size, and the meanness of its material. When he had examined it well, he said: "O crier, why dost thou ask so high a price for a thing so indifferent in appearance?" "O my master," answered the crier, "this price seems extravagant to thee, but thy amazement will be greater when I tell thee that I have orders to raise it to forty purses, and not to part with it under that price."

"And why such a great price?" asked Prince Houssain. "Verily there must be some extraordinary virtue in it, of which I know nothing." "Thou art right," answered the crier. "Know then that whosoever sitteth upon this carpet, will be transported instantly whithersoever he may desire to be." On hearing this the Prince thought to himself: "Surely I can carry the Sultan my father no greater rarity!" and he said to the crier: "If the carpet hath the virtue thou dost attribute to it, I shall not think forty purses of gold too much to pay for such a treasure, but shall make thee a present besides." "O my master," replied the crier, "I have told

thee the truth, and it will be an easy matter to convince thee of it, if I convey thee to the Khan where thou lodgest. With the permission of the master of this shop we will go into his warehouse, where I will spread the carpet; and, when we have both sat down upon it, thou mayest wish us in thy apartment at the Khan. If we are not instantly transported thither, then it shall be no bargain, and thou shalt be free. As for thy gift I shall receive it as a favour and feel grateful to thee for thy generosity."

The Prince accepted the condition, and, having obtained permission from the owner of the shop, they went into the warehouse, where they both sat down upon the carpet. As soon as the Prince had formed a wish to be transported to his apartment in the Khan, he found himself and the crier there. As he desired no more convincing proof of the wonderful virtue of the carpet, he counted to the crier forty purses of gold, and gave him twenty pieces of gold for himself, after which the man thanked him and departed. In this wise Prince Houssain became the possessor of the magic carpet, and was overjoyed at finding so great a rarity, which he felt sure would gain for him the hand of the Princess Nouronnihar. In short he thought it impossible for his younger brothers to meet with anything that could compare with the wonderful carpet.

Since considerable time yet remained before the expiration of the year agreed upon by the three Princes for the duration of their travels, Prince Houssain determined to spend the remainder of the period in observing the strange sights of the Kingdom of Bisnagar. He thereupon proceeded to inform himself of its strength, and its laws, and its customs, and its religion.

He visited its temples and gardens, and presented himself at the court of the ruler of the city. Thus the Prince diverted himself agreeably until the last day of the year whereon he and his brothers had appointed to meet.

He then paid the master of the Khan what he owed him, and going into his apartment, shut the door and locked it, and spreading his carpet, he and his officer sat down upon it. As soon as Prince Houssain formed his wish he was transported to the Khan at which he and his brothers were to meet, and where he remained until their arrival. And such was the adventure of Prince Houssain.

Now, as to Prince Ali, the second brother, he travelled into Persia, and three days after he had parted from his brothers, joined a caravan. He proceeded to journey on for the period of four months, when he arrived at Sheerauz, which was then the capital of the empire of Persia, and having on the way made friends with some merchants, he lodged at the same Khan with them.

The next morning, while the merchants opened their bales of goods, Prince Ali dressed himself, and went to walk in that quarter of the city where were sold precious stones, gold, silver, brocades, fine linens, and other costly articles. Prince Ali as he looked about him was overcome by the prodigious quantities of the most precious merchandise exposed to view. Among the criers who passed backward and forward with all sorts of goods, he was not a little surprised to see a man who held in his hand an ivory tube about a foot in length and an inch thick, which he cried at forty purses. At first Prince Ali thought that the crier was mad, but on

being informed by a merchant that the man was one of the most sensible criers in the market-streets, he called to him, saying: "O crier, what meanest thou by offering that ivory tube at forty purses of gold?" He replied: "O my master, this tube is furnished with a glass at each end, and by looking through one end thou wilt see whatever object thou wishest to behold." "I am ready," said Prince Ali, "to pay thee the price thou askest if thou prove the truth of thy statement."

Thereupon the crier presented him with the tube, and the Prince looked through it, wishing at the same time to see the Sultan his father. Immediately he beheld him seated upon his throne in the midst of his court. Next the Prince wished to see the Princess Nouronnihar, and instantly he beheld her laughing, surrounded by her women.

Prince Ali wanted no other proof to persuade him that this tube was the most valuable article, not only in the city of Sheerauz, but in all the world. He said to the crier: "Verily this glass is wonderful, so come thou with me and I will pay thee the forty purses." He took the crier to the Khan where he lodged, and giving him the money received the tube. Prince Ali was overjoyed at this purchase, and assured himself that his brothers would not be able to meet with anything so rare and wonderful, and that the Princess Nouronnihar must be the recompense for all his fatigue and travel.

After this the Prince spent some time visiting the court of Persia, and seeing the strange sights of the country. He then joined a caravan and took his departure, and arrived happily without accident or trou-

ble at the place of meeting where he found Prince Houssain. They both awaited there the arrival of Prince Ahmed. And thus it happened to Prince Ali.

Now, as to Prince Ahmed, the youngest of the brothers, he took the road to Samarcand, and the day after his arrival in that city, set out for the market-streets, as his brothers had done. He had not walked long before he heard a crier, who had an artificial apple in his hand, proclaim that he would sell the apple at five-and-thirty purses. He stopped the crier and said to him: "Let me see that apple, and tell me what virtue or extraordinary property it possesseth to be valued at so high a price." "O my master," replied the crier, giving the apple into his hand, "if thou lookest at the outside of this it is not remarkable, but if thou dost consider its wonderful properties thou wilt say it is invaluable. Know that it cureth every sick person of mortal disease; for even if he be dying, it will restore him immediately to perfect health; and this merely by his smelling of it."

"If one may believe thee," replied Prince Ahmed, "the virtues of this apple are wonderful indeed, and it is invaluable. But how wilt thou prove to me the truth of thy statement?"

Before the crier could answer a merchant standing near stepped forward and said that he had a friend dangerously ill, whose life was despaired of, and that this offered an opportunity to prove the virtue of the apple. Upon hearing this Prince Ahmed said to the crier: "I will give thee forty purses of gold for the apple, if the sick person be cured by smelling of it." "Come, O my master," answered the crier, "let us go and make the experiment, and the apple shall be thine."

They went together to the house of the sick man, who on smelling of the fruit, instantly recovered and arose from his couch. The Prince, overjoyed, counted out to the crier the forty purses, and received the apple.

He then waited with the greatest impatience for the next caravan for India. In the meantime he saw all that was curious in Samarcand and in the country surrounding the city, and visited the Valley of Sogd, which is called by the Arabians one of the four Paradises of the world, because of the beauty of its fields, and gardens, and palaces, and for the abundance of its delicious fruits of all sorts. After this Ahmed joined himself to the first caravan that set forth for India, and, notwithstanding the long journey, arrived in perfect health at the Khan where Prince Houssain and Prince Ali awaited him.

The brothers then displayed their rarities to one another, and explained their wonderful properties, and the two elder Princes entered into a dispute as to the relative merits of the magic carpet and the ivory tube, each claiming that his was the most extraordinary rarity. At this point Prince Houssain took the ivory tube from the hand of Prince Ali, and put the end to his eye, when his brothers saw his expression change to alarm and affliction. Prince Houssain did not give them time to ask what was the matter, but cried out: "Alas! Alas! O my brothers! to what purpose have we undertaken such long fatiguing journeys with the hopes of being recompensed by the possession of the beautiful Nouronnihar, when in a few moments the lovely Princess will breathe her last! I see her on her bed, surrounded by her women and eunuchs, who are all in tears, and who seem to expect her death.

Take the tube and behold for yourself the miserable state she is in, and mingle your tears with mine!"

Prince Ali took the tube out of Houssain's hand, and after he had seen the sad sight, presented it to Ahmed, who took it and also beheld the melancholy spectacle which so much concerned them all. When Prince Ahmed took the tube out of Ali's hand, and saw that the Princess Nouronnihar's end was so near, he addressed himself to his two brothers, as follows: "The Princess who is equally the object of our vows, is at death's door; but provided we make haste and lose no time, we may preserve her life." He then took the artificial apple out of his bosom, and said: "With this I may yet save her." "If that be so," replied Prince Houssain, "we will transport ourselves immediately into her apartment by means of my carpet. Come, lose no time, sit down; it is large enough to hold us all. But first let me give orders to our servants to set out immediately and join us at the palace."

As soon as the orders were given, the three Princes placed themselves upon the carpet, and, as their interest was the same, they all framed the same wish, and were transported instantly into the apartment of the Princess Nouronnihar. At the sudden sight of the three Princes, the eunuchs were about to draw their swords and fall upon them, but happily perceived in time that they were the sons of the Sultan.

Prince Ahmed no sooner saw himself in Nouronnihar's apartment, than he rose from the carpet and hastening to the bedside put the apple to her nose. The Princess immediately opened her eyes, and rising from her bed asked to be dressed. The three Princes threw themselves at her feet, congratulating her upon

her recovery, and then went to present themselves before the throne of the Sultan their father. They found that he had already been informed of their sudden arrival and of the wonderful recovery of the Princess his niece whom he loved as if she were his daughter. He received and embraced them with the greatest joy, and immediately each Prince presented the rarity which he had brought; Prince Houssain, his carpet; Prince Ali, his ivory tube; and Prince Ahmed, his artificial apple. After each had described the virtues of his wonder he placed it in the Sultan's hands, leaving him to decide to which one of them he would give the Princess Nouronnihar, according to his promise.

The Sultan of India, having listened to all the Princes had to say in favour of their rarities, remained silent for some time, then said: "O my sons, if I could do it with justice, I would declare for one of you; but consider whether I can do so. It is true, Ahmed, that the Princess my niece was restored to health by the means of thine artificial apple, but let me ask thee whether thou couldst have been serviceable to her if thou hadst not known by Ali's tube the danger in which she was, and if Houssain's carpet had not brought thee to her, in time? Thy tube, Ali, informed thee and thy brothers that ye were likely to lose the Princess, but thou must grant that the knowledge of her illness would have been of no service without the artificial apple and the carpet. And as for thee, Houssain, the Princess would be ungrateful if she did not appreciate the value of thy carpet, which was so necessary a means toward effecting her cure; but consider whether it would have been of any use, if thou hadst not been made acquainted with her illness by Ali's tube, or if Ahmed had not

applied his artificial apple. Therefore, as neither the carpet, nor the ivory tube, nor the apple was alone the cause of her cure, I cannot grant the Princess to any one of you; and the only fruit ye have reaped from your travels is the glory of having equally contributed to restore her to health.

"Since this is the case," continued the Sultan, "ye see that I must devise other means to determine which shall have the Princess in marriage. I will do so immediately. Go and procure each of you a bow and arrow, and repair to the plain where the horses are exercised. I will soon join you there, and will give the Princess Nouronnihar to him who shooteth the furthest."

The three Princes could offer no objections to the decision of the Sultan. As soon as they were dismissed from his presence, each provided himself with a bow and arrow, which he delivered to one of his officers; after which the three Princes went to the plain appointed, followed by a great concourse of people.

The Sultan did not make them wait long for him. As soon as he arrived, Prince Houssain, as the eldest, took his bow and arrow, and shot first. Prince Ali shot next, and much beyond him. Prince Ahmed shot last of all, but it so happened that nobody could see where his arrow fell, and notwithstanding all his search it was not found. The Sultan, therefore, determined in favour of Prince Ali, and gave orders to call the Cadis and witnesses so that the contract of marriage of Prince Ali to the Princess Nouronnihar might be performed. This was immediately done, and the city decorated, and the marriage celebrated with great magnificence.

THE FAIRY PALACE

PRINCE Houssain would not honour the feast with his presence. But as his grief and disappointment were insupportable he left the court, and renounced all right of succession to the throne of his father. Then placing himself under the instruction of a famous sheikh he became a dervish and spent the rest of his life in solitude.

Prince Ahmed, urged by the same motive, did not attend the marriage feast of Prince Ali and the Princess Nouronnihar. But as he could not imagine what had become of his arrow, he resolved to search for it. With this intent he went to the place where Prince Houssain's and Prince Ali's were gathered up, and proceeded straight forward from thence, looking carefully on both sides as he advanced. He went so far that at last he began to think his labour was in vain, yet he could not help proceeding until he came to some craggy rocks, which completely obstructed his path.

As he approached them, he perceived an arrow on the ground. He took it up, and to his great astonishment found it to be the one he had shot. "Verily," said he to himself, "neither I nor any man living, could shoot an arrow so far. And as it was lying flat, not sticking in the ground, it must have rebounded from this rock! Verily there must be some mystery in this. Perhaps Destiny, wishing to make amends for depriving me of the Princess Nouronnihar, hath reserved a greater blessing for me."

As the rocks were full of sharp points and projections, the Prince searched until he found a cave. This he entered, and perceived an iron door, which seemed to have no lock. He feared it was fastened, but, pushing against it, it opened, and he beheld a long and dark passage, which descended gradually. Holding the arrow in his hand he walked down the passage. For a while he could see nothing because of the darkness, but presently he perceived a light in the distance. He hastened his footsteps and emerging from the passage, was surprised to find himself in a spacious square, where he beheld a magnificent palace, the admirable structure of which he had not time to examine, for at the same moment a damsel of majestic air, and of great beauty, adorned with rich garments and jewels, advanced toward him. She was attended by a troop of damsels, also magnificently dressed.

As soon as Ahmed perceived her, he hastened to pay his respects, but she, addressing him first, said: "Come near, O Prince Ahmed, thou art welcome." Surprised to hear himself named in a palace he had never heard of, though so nigh to his father's capital, Prince Ahmed returned the damsel's salutation by throwing himself at her feet and exclaiming: "O my mistress, I return thee a thousand thanks for welcoming me to this place. If I have been guilty of rudeness in presuming to enter here, pardon my fault. And wilt thou not tell me how thou knowest my name, and why thou who livest in the same neighbourhood with myself art unknown to me?" "O my Prince," answered the damsel, "enter thou with me into yonder hall, and there will I gratify thy request."

After these words she led Prince Ahmed into the

hall, whose dome was adorned with gold and azure. It was furnished with carpets and couches of inestimable richness. So magnificent was the hall that the Prince could not forbear expressing his admiration, but exclaimed that he had never beheld its equal.

"I can assure thee," answered the damsel, "that this is but a small part of my palace, as thou wilt judge when thou hast seen all the apartments." She then seated herself upon a couch of alabaster adorned with pure gold, and placed the Prince at her side. "Thou art surprised," she continued, "that I know thee, and am not known by thee. I am the Fairy Periebanou, the daughter of one of the most powerful Kings of the Genii. Therefore wonder not that I know thee, and the Sultan thy father, and the Princes thy brothers, and the Princess Nouronnihar. I am no stranger to your loves and adventures; since it was I myself who sold the artificial apple which thou boughtest at Samarcand; the carpet which Prince Houssain purchased at Bisnagar; and the tube which Prince Ali procured at Sheerauz. This is sufficient to let thee know that I am not unacquainted with everything that concerneth thee. I have to add that thou didst seem to me worthy of a more happy fate than the possession of Nouronnihar, and in order that thou mightest attain to it, I was present when thou drewest thine arrow, and foreseeing that it would not go beyond Prince Houssain's, I seized it in the air, and gave it the necessary force that carried it afar, and caused it to strike against the rocks near which thou didst find it. It is now in thy power to avail thyself of this favourable opportunity which presenteth itself to make thee happy."

"I AM THE FAIRY PERIEBANOU, THE DAUGHTER OF ONE OF THE MOST POWERFUL KINGS OF THE GENII"

As the Fairy Periebanou spoke, she looked tenderly at the Prince, and then remained silent with downcast eyes and a modest blush upon her cheek. As for Prince Ahmed he reflected that the Princess Nouronnihar could never be his, and he saw that the Fairy excelled her infinitely in beauty and accomplishments. He blessed the moment in which he had thought of seeking the arrow, and his heart was filled with love for the Fairy. "Should I," replied he, "all my life have the happiness of being thy slave, I would think myself the most fortunate of men. And if thou wilt permit it, I will devote my life to thee, and live henceforth at thy court." "O my Prince," answered the Fairy, "it is not as a slave that I would admit thee to my court, but as my husband. Be not surprised that I should speak thus openly to thee, for the same customs are not observed among us Fairies as with human-kind, and we consider that we confer an obligation by our frankness."

Ahmed made no answer to this declaration, but was so filled with gratitude that he fell upon his knees before the Fairy and kissed her hand a thousand times. "Well, Prince Ahmed," said she, "wilt thou pledge thy faith to me, as I do mine to thee?" "Yes, O my mistress," replied the Prince, in an ecstasy of joy, "what can I do more fortunate for myself, or with greater pleasure?" "Then," answered the Fairy, "thou art my husband, and I am thy wife. Our Fairy marriages are contracted with no other ceremony, and yet are more firm and indissoluble than those among men. But as I suppose," pursued she, "that thou hast eaten nothing to-day, a slight repast shall be served while preparations are being made for our marriage

feast which will be held this evening. Meanwhile I will show thee the apartments of the palace."

Scarcely had the Fairy spoken thus when some of her damsels entered the hall, and placed before Prince Ahmed a repast consisting of delicious viands and refreshing drinks. When he had finished eating, the Fairy led him through the apartments where he saw diamonds, and rubies, and emeralds, and all sorts of jewels mixed with pearls, and agate, and jasper, and porphyry, and all kinds of the most precious marbles. On every side the Prince beheld a profusion of rich furniture and carpets, the like of which he had never seen before. "O my Prince," said the Fairy, "if thou dost admire my humble abode so much, what wouldst thou say to the palaces of the Kings of the Genii, which are much more beautiful, spacious, and magnificent. I could also show thee my garden, but we will leave that till another day. Night draws near and it is time to attend the marriage feast."

The Fairy then led the Prince into the banquet hall, which was illuminated by innumerable wax candles perfumed with amber. The feast was set forth in dishes of gold finely wrought. A number of beautiful damsels, richly dressed, and whose voices were ravishing, began a concert, accompanied by the most harmonious instruments. When they were seated the Fairy took care to help Prince Ahmed to the most delicious meats, which she named as she invited him to eat, and which the Prince had never heard of before. Then refreshing drinks, and a dessert consisting of sweetmeats and fruits, were served.

After the dessert, the Fairy Periebanou and the Prince arose and sat upon a couch covered with silk

curiously embroidered with large flowers. A number of Genii and Fairies danced before them to the sound of the sweetest music, and thus they passed the night in joy and happiness. The marriage feast was renewed the next day; or rather, every day following the celebration was a continuous feast, that the Fairy Periebanou made delightful by ordering new delicacies, new concerts, new dances, and new diversions of all sorts, so that Prince Ahmed if he had lived a thousand years among men, could not have experienced equal joy.

At the end of six months, the Prince, who always loved and honoured the Sultan his father, felt a great desire to know how he was. He mentioned his wish to the Fairy, and requested that she would give him permission to visit the Sultan. This request alarmed the Fairy and made her fear that it was an excuse to leave her. "O my Prince," said she, "what have I done that thou shouldst ask to desert me thus? Is it possible that thou hast forgotten thy pledge to me? Or hast thou ceased to love me? Is not my affection sufficient?"

"O my Queen," answered the Prince, "I am perfectly convinced of thy love, and should be unworthy of it, if I did not show my gratitude. If thou art offended by my asking this permission, I entreat thee to forgive me. I did not make the request with any intention of displeasing thee, but because I wished to relieve the anxiety of my father, who must be overwhelmed by grief at my long absence. But since thou dost not consent that I should go and comfort him, I will deny myself the pleasure, as there is nothing to which I would not submit to please thee." The Fairy, on hear-

ing these words, expressed her satisfaction, and she and Prince Ahmed continued to live together in joy and happiness.

THE MAGIC PAVILION, THE FOUNTAIN OF LIONS, AND SCHAIBAR THE DWARF

AS the Prince had supposed, the Sultan of India, in the midst of the rejoicings at the marriage of Prince Ali and the Princess Nouronnihar, was deeply afflicted at the absence of the other two Princes his sons. It was not long before he was informed of the resolution that Houssain had taken to forsake the world, and of the place which he had chosen for his retreat. As he could not disapprove of the choice of his eldest son, he determined to support his absence with patience.

He made the most diligent search for Prince Ahmed, and despatched couriers to all the provinces of his empire, with orders to find him and oblige him to return to the Sultan's court, but all in vain. He then called his Grand Vizier and said to him: "Thou knowest that I have always loved Ahmed more than my other sons. My grief at his loss is so heavy that I shall sink under it if thou hast not compassion upon me. If thou hast any regard for the preservation of my life, I conjure thee to assist and advise me."

The Grand Vizier, who was attached to the Sultan, and was desirous of giving him ease, considered the matter and then recollected a sorceress of whom he had heard wonders, and proposed to send for and consult her. The Sultan consented, and the Grand Vizier,

upon her arrival, brought her before the throne. She kissed the ground before the Sultan, and he addressed her thus: "The affliction I have been in on account of the absence of Prince Ahmed is so well known that thou canst be no stranger to it. By thy art and thy skill, canst thou not tell me what hath become of him? If he be yet alive, where is he? What is he doing? And may I ever hope to see him again?"

To this the sorceress replied: "O King of the age, it is impossible for me, however skilful my profession, to answer immediately the questions thou askest; but if thou wilt allow me to wait until to-morrow, I will endeavour to satisfy thee." The Sultan granted her the time, and permitted her to retire with a promise to recompense her liberally if she could soon tell him where Prince Ahmed was.

The sorceress returned the next day, and the Grand Vizier presented her a second time to the Sultan. "O King of the age," said she, "know that notwithstanding all the rules of my art, I have been unable to discover anything more than that Prince Ahmed is alive. This much is certain, and thou must be content with the knowledge of his safety, but where he is I cannot discover." The Sultan of India was obliged to remain satisfied with this answer, which left him in the same uneasiness as before.

To return to Prince Ahmed. He so often entertained the Fairy Periebanou with talking about his father, though without mentioning his desire to visit him, that she soon saw his love for her was sincere, and she began to blame herself for opposing a son's tenderness for his father; so she resolved to grant him the permission which he so ardently desired. One

day she said to the Prince: "Thy request to be allowed to go and see the Sultan thy father gave me apprehension that it was only a pretext to conceal inconstancy; but now that I am fully convinced that I can depend upon thy honour and the fidelity of thy love, I change my resolution and grant thee the permission thou seekest on condition that thou first swear to me that thine absence shall not be for long."

Prince Ahmed would have thrown himself at the Fairy's feet to show his gratitude, but she prevented him. "O my Princess," said he, "words cannot express my thanks! Thou mayest believe that the oath will give me no uneasiness since it is not possible for me to live without thee. I go, but the haste I will make to return shall show how much I love thee."

"O my Prince," replied Periebanou, delighted with his sentiments, "go when it pleaseth thee, but do not take it amiss if I advise thee how to conduct thyself. It is best that thou shouldst not inform thy father of our marriage, nor of my being a Fairy, nor the place of our residence. Beg him to be satisfied with knowing that thou art happy, that thou dost want nothing from him, and let him know that the sole aim of thy visit is to make him easy respecting thy fate."

Periebanou then appointed twenty horsemen, well mounted and equipped, to attend him. When all was ready Prince Ahmed took tender leave of the Fairy and renewed his promise to return soon. A beautiful charger, most richly caparisoned, was brought to him, which he mounted with extraordinary grace. He then bade the Fairy farewell and set forth on his journey. As it was no great distance to his father's capital, he soon arrived there. The people rejoiced to see him

again, and received him with acclamations, and followed him in crowds to the palace.

The Sultan embraced him with great joy, complaining at the same time of the affliction his long absence had occasioned. "O my father," answered Prince Ahmed, "after having lost the Princess Nouronnihar, I could not bear to be a witness of Ali's happiness. Thou knowest that when I shot my arrow it was not possible to find it. I lost no time but, leaving my attendants, returned alone to the plain to look for the arrow. I sought it in the place where Houssain's and Ali's were found, but all my labour was in vain. I was not discouraged, but going in a direct line proceeded the distance of four leagues, and found myself drawn against my will to that part of the plain that is bounded by high rocks, and there I perceived my arrow lying upon the ground. This discovery led to a mystery, and I implore thee not to be offended if I conceal this secret, and merely tell thee that I am happy and contented with my fate. In the midst of my happiness the only thing that troubled me, was the uneasiness I felt lest thou wert suffering on account of my leaving thy court. I thought it my duty to satisfy thee upon this point. This was the only motive that brought me hither. The only favour I ask of thee, is to give me leave to come occasionally to pay thee my duty, and inquire after thy health."

"O my son," replied the Sultan of India, "I cannot refuse thee the permission thou askest; but I would much rather that thou shouldst stay here with me; but since that cannot be, I will penetrate no further into thy secret. Thou wilt, however, be always welcome when thou comest to visit me." After this the

Prince remained three days at the Sultan's court, and then returned to the Fairy Periebanou, who received him with great joy.

A month later, at the Fairy's request, Prince Ahmed paid another visit to the Sultan his father. The Fairy provided him with the same attendants as before, but much more magnificently mounted and equipped. He was received by the Sultan with the same joy and satisfaction. In this wise for several months the Prince continued to visit the royal court, always accompanied by a richer and more brilliant equipage. At last the Sultan's favourites, who judged of Prince Ahmed's power by the splendour of his appearance, determined to make the Sultan jealous of his son. They urged him to discover the place to which the Prince retired so mysteriously, and to find how he could afford to live so magnificently. They added that he seemed to come to court only to insult the Sultan, and to show that he needed nothing from his father to enable him to live like a prince, and that it was feared lest the Prince might court the people's favour and dethrone the Sultan, in order to avenge himself for the loss of the Princess Nouronnihar. They also pointed out that he could not reside far from the capital, since every time he came his attendants were newly clad, their arms clean and bright, and their horses looked as though they had walked but a little way.

When the favourites had concluded these insinuations, the Sultan said: "I do not believe that my son Ahmed is so wicked as ye would persuade me he is. I am, however, grateful for your advice, and do not doubt that it proceedeth from good intentions and loyalty to my person."

In spite of his words, the Sultan of India was very much alarmed by what his favourites had said, and he resolved to have Prince Ahmed watched, unknown to his Grand Vizier. For this end he sent for the sorceress, who was introduced by a private door into his cabinet. He commanded her to watch for Prince Ahmed, and to discover the place of his abode. The sorceress said: "I hear and obey," and left the presence of the Sultan. Knowing the spot where Prince Ahmed had found his arrow, she went immediately there and concealed herself behind some rocks.

The next morning Prince Ahmed set out by daybreak from the court, as was his custom. The sorceress seeing him coming, followed him with her eyes, until suddenly she lost sight of him and his attendants. As the rocks were too steep for men and horses to climb over them, she thought that the Prince must have retired into a cavern or a subterraneous abode of Genii or Fairies. She began to explore the rocks, searching for a cavern, but notwithstanding all her arts, she could perceive no opening, nor the iron gate which Prince Ahmed had discovered. For this door was to be seen by those only whose presence was agreeable to the Fairy Periebanou. The sorceress then returned to the Sultan and informed him of what she had seen, saying that she would take further measures to solve the mystery.

The next month when the time arrived for Prince Ahmed to pay a visit to the Sultan his father, the sorceress once more proceeded to the rocks, and lay down with her head upon a stone. When Prince Ahmed went out as usual at the iron gate, with the same attendants as before, he passed the sorceress, and seeing her lying on the ground moaning as if in great pain, he

pitied her, and, turning his horse, asked what he could do to relieve her. The artful sorceress, without lifting her head, answered in broken accents, with groans, that she was going to the city and was taken with a violent fever, that her strength had failed her, and she was forced to lie down where he saw her, far from all assistance. "O my good woman," replied the Prince, "thou art not so far from assistance as thou dost imagine. I will convey thee where thou shalt not only have all possible care, but where thou shalt find a speedy cure. Rise and let one of my people take thee behind him."

At these words, the sorceress, who pretended sickness only to find out where the Prince resided, groaning, raised herself slowly from the ground, while at the same time two of the Prince's attendants alighted, helped her up, and placed her on a horse. They then mounted their horses again, and followed the Prince, who turned back to the iron gate, which was opened by one of his retinue. When he came into the outer court of the Fairy's palace, without dismounting he sent to tell her that he wished to speak with her. She came with all imaginable haste, not knowing what had made Prince Ahmed return so soon. On seeing the sorceress, and hearing her tale, the Fairy, who had been watching the pretended sick woman for some minutes, ordered two of her damsels to conduct her into an apartment of the palace, and take as good care of her as they would take of herself.

While the two damsels were executing her commands, the Fairy went up to Prince Ahmed and said: "O my Prince, I commend thy compassion, which is worthy of thee and thy birth; but permit me to say that this woman is not so sick as she pretendeth to be. I am much

mistaken if she hath not been sent hither to make thee great trouble. Be not concerned, however, for I will deliver thee out of all the snares that shall be laid for thee. Go then in peace and pursue thy journey."

Wondering at all this, but not alarmed, Prince Ahmed took tender leave of the Fairy and set forward again for his father's capital, where he soon arrived, and was received as usual by the Sultan, who effectually concealed the suspicions he entertained.

In the meanwhile the two damsels to whom the Fairy had given her orders, conveyed the sorceress into an elegant apartment, richly furnished. They placed her on a couch covered with gold-brocade embroidered with silk, and threw over her a quilt of cloth-of-gold. Then one of them presented her with a cup saying: "Drink this liquor, it is the water of the Fountain of Lions, and will straightway cure thy fever." The sorceress, the better to dissemble, took the cup and drank the liquid, then she lay down again and the two damsels covered her, saying: "Lie quietly, and get a little sleep, if thou canst. We will now leave thee, and we hope to find thee perfectly recovered when we return an hour hence." And they departed.

The two damsels came again at the time mentioned, and found the sorceress seated upon the couch, who when she saw them open the door of the apartment, cried out: "O the admirable potion! It hath wrought its cure sooner than I expected, and I have been awaiting thee with great impatience. Wilt thou not conduct me to thy charitable mistress, so that I may thank her for being thus cured as by a miracle? Then I may once more prosecute my journey."

The two damsels, who were Fairies as well as their

mistress, after they had congratulated the sorceress on her restoration to health, walked before her, and conducted her through many apartments, all more superb than that wherein she had lain. They led her into a large hall,—the most richly and magnificently furnished of all the palace. The Fairy Periebanou was seated upon a throne of massy gold, enriched with diamonds, and rubies, and pearls of an extraordinary size, and attended on each hand by a great number of beautiful Fairies, all richly clad.

At the sight of so much splendour, the sorceress was not only dazzled, but so struck with wonder, that, after she had prostrated herself before the throne, she could not open her lips to thank the Fairy for all she had done. However, Periebanou saved her the trouble, and said: "O my good woman, I am glad that I had the opportunity to aid thee, and rejoice that thou mayest now pursue thy journey. I will not detain thee, but perhaps thou wouldst like to see my palace. If so, follow my damsels, and they will show it to thee."

The old sorceress, who had not the power nor courage to utter a word, prostrated herself a second time before the throne, and then took her leave. She was conducted by two Fairies through the same apartments which were shown to Prince Ahmed at his first arrival, and she was overcome by their magnificence. She was the more astonished when the Fairies informed her that all she now saw and so much admired was but a small part of their mistress's grandeur and riches; for that in the extent of her dominions she had so many palaces that they could not tell their number. They also said that these palaces were of different plans and architecture and equally magnificent. At last they led her to

the iron door through which Prince Ahmed had brought her in. They opened it, wished her a good journey, and dismissed her.

After the sorceress had gone a little way, she turned to look at the door that she might know it again, but all in vain for, as before, it was invisible to her. She then hastened to the capital, and went by many side-streets to the private door of the palace. The Sultan being informed of her arrival, sent immediately for her. The sorceress related to him the whole story from beginning to end; assuring him that Prince Ahmed had married a Fairy. She also told about the magnificence of the palace, the majesty of Periebanou who was seated upon a throne, and decked with brilliant jewels, the value of which exceeded all the riches of the kingdom of India. Then the sorceress, having finished the relation of her adventure, continued thus: "And what, O King of the age, dost thou think of these marvellous riches of the Fairy? Perhaps thou art struck with admiration, and dost rejoice at the good fortune of thy son, Prince Ahmed. For my part I must think otherwise, and I shudder when I consider the misfortunes that may come upon thee, for who knoweth whether this Fairy will not inspire the Prince with the unnatural desire to dethrone thee and seize the crown of India? This is what, O King of the age, thou shouldst consider as of the utmost importance." The Sultan on hearing these words summoned his favourites and informed them of all the sorceress had said.

Thereupon one of them, taking upon himself to speak for the rest, said: "O King of the age, in order to prevent the treachery of Prince Ahmed, we counsel thee to order his arrest, and place him in prison." This

advice all the other favourites unanimously applauded. The sorceress, however, asked the Sultan for leave to speak, and having obtained permission, said: "O mighty King, if thou arrest Prince Ahmed, then must thou also detain his attendants; but they are all Genii. It will not be possible to surprise, seize and secure them, for they will disappear, rendering themselves invisible by their magic arts. Thereupon they will instantly transport themselves to the Fairy, and inform her of the insult to her husband. She will not let the deed go unrevenged. Would it not be better if other means were used to secure thee, O King of the age, against the evil designs of Prince Ahmed? As Genii and Fairies can accomplish wonders by means of their great power and knowledge, do thou ask Prince Ahmed to gain for thee, through the generosity of the Fairy, certain rarities. For example: every time thou takest thy army into the field, thou art at a great expense to provide pavilions and tents not only for thyself and thy soldiers, but likewise for herds of mules, camels, and other beasts. Therefore request the Prince to procure for thee a pavilion, which may be carried in a man's hand, but also be large enough to shelter thine entire army.

"If the Prince bring such a pavilion, thou mayest make other demands of the same nature, so that at last he may not be able to execute thy requests, and he will be ashamed to return hither, and will be forced to live the rest of his life with the Fairy; then thou wilt have nothing to fear from him." When the sorceress finished speaking, the Sultan asked his favourites if they had anything better to propose, but finding them silent, he determined to follow her advice.

The next day, Prince Ahmed presented himself, as

was his eustom, before the Sultan's throne, and when he had seated himself, his father addressed him as follows: "O my son, when thou camest and didst dispel those clouds of melancholy which thy long absence had brought upon me, thou didst make of thy retreat a mystery. I now know thy good fortune, and I rejoice with thee, and approve of thy marrying a Fairy so worthy of thy love, and so rich and powerful as I am informed she is. Now that thou art raised to so high a rank, as to be envied by all but a father, I request that thou wilt use thy influence with thy wife to procure for me a favour. Thou knowest at what a great expense I am every time I take the field. I am forced to provide tents for my soldiers, and mules, and camels, and other beasts of burden, to carry them. I am persuaded that thou canst procure from the Fairy a pavilion that may be carried in a man's hand, and yet be large enough to extend over all my army. Though it may be a difficult thing to procure, thy wife will not refuse thee it, especially when she learneth that it is for me. All the world knows that Fairies are capable of executing the most extraordinary undertakings."

Prince Ahmed was wonderstruck at hearing this request of the Sultan his father. Though he knew something of the power of Genii and Fairies, he doubted whether it was possible for them to furnish such a pavilion as his father desired. Moreover he had never asked anything of the Fairy Peribanou, but was satisfied with the continual proofs she had given him of her affection. He was therefore greatly embarrassed as to what answer to make. "O my father," said he, "I know not how this mystery hath been revealed to thee. I am indeed married to a Fairy. I love her and

am persuaded that she loves me in return. But I can say nothing as to the influence thou sayest I have over her. However, the demand of a father is a command upon every child, who, like me, thinks it is his duty to obey him in everything. Though I feel the greatest reluctance, I will not fail to ask my wife the favour thou desirest, but I cannot promise to obtain it for thee. If I do not come again to pay my respects to thee, it will be a sign that I have not been able to procure the pavilion."

Prince Ahmed, having spoken thus, returned in sorrow to the Fairy Periebanou, who received him tenderly. When she observed his sorrowful looks, she urged him to confide in her and tell his grief. The Prince refused to do so for a long time, until at last the Fairy pressed him, saying: "Tell me, I pray, the cause of thine uneasiness, that I may remove it. Verily it must be most extraordinary if it is beyond my power."

Prince Ahmed could not long withstand the urging of the Fairy. "O my Queen," he replied, "may Allah prolong the life of the Sultan my father! I left him in perfect health, but, alas, he hath discovered our secret marriage. How he hath been informed I cannot tell." Here the Fairy interrupted Prince Ahmed, "But I know," said she. "Remember what I told thee of the old woman on whom thou didst take compassion. She was not ill, but was an impostor. But proceed and tell me what duty thy father hath imposed upon thee to perform."

"O my Queen," answered Prince Ahmed, "know that it is not I myself, but the Sultan my father who desireth of thee a pavilion large enough to shelter him, his court and his entire army, and which a man may

carry in his hand." "O my Prince," said the Fairy, "I am sorry that so trifling a matter should disturb thee. Therefore be easy in thy mind, and rest assured that the performance of thy request is not only within my power, but that I take real pleasure in doing whatever thou desirest."

The Fairy then summoned her treasurer, to whom she said: "Noor-Jehaun, bring me the largest pavilion in my treasury." Noor-Jehaun returned presently with a pavilion which could be concealed in the palm of the hand, and presented it to her mistress, who gave it to Prince Ahmed to examine. When the Prince saw the smallness of it he thought that the Fairy was jesting with him, and his surprise showed in his countenance; but Periebanou laughed and said: "What! dost thou think I jest with thee? Thou wilt see that I am in earnest. Noor-Jehaun," said she to her treasurer, taking the pavilion out of the hand of Prince Ahmed, "Go, set this up, that he may judge whether the Sultan his father will think it large enough."

The treasurer went out with the pavilion from the palace, and, carrying it to a distance, set it down. Immediately it grew and expanded until one end reached to the palace. The Prince, so far from thinking it too small now found it large enough to shelter two armies the size of his father's. "O my Queen," said he, "verily I ask thy pardon for my unbelief! After what I have seen I believe that there is nothing impossible to thee." "Thou seest," said the Fairy, "that the pavilion is larger than thy father may have occasion for. But it becometh larger or smaller according to the extent of the army it is to cover."

The treasurer took down the pavilion again, reduced

it to its first size, and placed it in the hands of Prince Ahmed. He took it, and without further delay, mounted his horse and bade the Fairy farewell; and, with the usual attendants, journeyed to the capital of the Sultan his father, who received him with great surprise. The Prince placed the pavilion in his hands, and after he had admired its smallness, the Sultan commanded that it should be set up on the broad plain near the palace. Great was his amazement to find it increase in size until it was big enough to shelter an army twice as large as he could bring into the field. Prince Ahmed then informed him that its size would always be in proportion to his army.

The Sultan expressed in words his gratitude to the Prince for so noble a gift, desiring him to return his thanks to the Fairy; but in his heart he felt greater jealousy than his flatterers and the sorceress had suggested to him. Therefore as soon as Prince Ahmed had withdrawn from his presence, he sent again for the sorceress, who advised him to request the Prince to bring him some of the water from the Fountain of Lions. In the evening when the Sultan was surrounded, as usual, by the Emirs, Viziers, and other grandees of his court, the Prince came to pay his respects before returning to the abode of the Fairy. "O my son," said the Sultan, "I have already expressed my thanks for the present thou hast procured me, which I esteem the most valuable curiosity in my treasury. But thou must do one thing more for me. I am informed that the Fairy thy wife maketh use of a certain water, drawn from the Fountain of Lions, which cureth all sorts of fevers. As my health is dear to thee, I do not doubt but thou wilt ask her for a bottle of that water. Do

me this important service, and complete the duty of a good son toward a tender father."

Prince Ahmed, who had thought that his father would not impose any new task upon him which might hazard the Fairy's displeasure, was thunderstruck at this request. After a long silence he said: "O my father, I beg thee to rest assured that there is nothing that I would not undertake to contribute to thy health. I cannot, however, promise to bring the water. All I can do is to request it of my wife; but, alas! I shall do so with the same reluctance that made me hesitate to ask for the pavilion."

The next morning Prince Ahmed returned to the Fairy Periebanou, and related to her all that had passed at the Sultan's court, and told her of the new request his father had charged him with. "I am glad," replied the Fairy, "that the Sultan knoweth that thou art not indifferent to me. I will satisfy him, and whatever advice the sorceress giveth him (for I see that he harkeneth to her counsel), he shall find no fault with thee or me. There is much wickedness in this demand, as thou wilt understand, by what I am about to tell thee. The Fountain of Lions is situated in the court of a great castle, the entrance to which is guarded by four fierce lions; two of them sleep by day and two by night. But let that not frighten thee. I will supply thee with the means to pass them without danger."

The Fairy then presented Prince Ahmed with a clue of thread saying: "First, take this clue. I will presently tell thee the use of it. In the second place, thou must have two horses. One thou must ride thyself, the other thou must lead which must be loaded with a sheep cut into four quarters. In the third place, thou

must be provided with a bottle, which I will give thee, to bring the water in. Set out early to-morrow morning, and when thou hast passed the iron door, throw before thee this clue of thread, which will roll on until it reaches the gates of the castle. Follow it, and when it stops the gates will open, and thou wilt see the four lions. The two that are awake will by their roaring wake the other two. Be not alarmed, but throw each of them a quarter of the sheep, then clap spurs to thy horse and ride to the fountain. Fill the bottle without alighting, and return with the same expedition. The lions will be so busy that they will let thee pass unmolested."

Prince Ahmed set out the next morning at the time appointed by the Fairy, and following her directions arrived at the castle. He distributed the quarters of the sheep among the lions, and, passing through the midst of them, reached the fountain, filled his bottle and returned safe. On looking back at the castle he beheld two of the lions coming after him, and he drew his sabre to defend himself. But he soon perceived by the motions of their tails and heads, that they meant him no harm. One lion went before him, and the other followed; and guarded in this manner he arrived at the capital of India, but the lions never left him until they had conducted him to the gates of the Sultan's palace; after which they returned the way they had come.

A number of officers came to attend the Prince while he dismounted, and conduct him to the Sultan who was at that time conversing with his favourites. The Prince approached the throne, and laid the bottle at the Sultan's feet, kissed the rich carpet that covered the steps of the throne, and rising said: "I have brought

thee, O my father, the water from the Fountain of Lions, as thou didst desire. And at the same time I wish thee such health as never to have occasion to make use of it."

"O my son," answered the Sultan, "I appreciate this valuable present all the more because of the great danger to which thou hast exposed thyself. But do thou," continued he, "inform me by what incredible power thou hast been preserved." Prince Ahmed then related his story to the Sultan telling him of the Fairy's advice and how he had followed it, and thus procured the water from the Fountain of Lions. When he finished his tale, the Sultan, who expressed his satisfaction in words but secretly became more and more jealous, withdrew into his private apartment, and sent immediately for the sorceress. She, on her arrival, saved the Sultan the trouble of telling her of the success of Prince Ahmed, which she had already heard about. She was therefore prepared with a new request. This she communicated to the Sultan, who declared it the next day to the Prince.

"O my son," said he, "I have one thing yet to ask of thee after which I shall expect nothing more of thy obedience. Bring me a man not above a foot and a half high, whose beard is thirty feet long, who carries upon his shoulder an iron bar of five hundred weight which he uses as a quarter-staff." Prince Ahmed, who did not believe that there was such a man in the world, would gladly have excused himself, but the Sultan persisted in his demand, and told him that the Fairy could do incredible things.

Next day the Prince returned to the subterranean palace of the Fairy Periebanou, to whom he related

his father's new demand. "Do not doubt me, O my Prince!" replied she. "Thou didst run great danger in fetching the water from the Fountain of Lions, but there is no danger in finding this man. It is my brother Schaibar, who is so far from being like me, though we both had the same father. He is of so violent a disposition, that nothing can prevent his giving bloody marks of his resentment in return for a slight offense; yet, on the other hand, he is so liberal as to oblige those he likes in any way they may desire. I will now send for him, and thou shalt judge of the truth of what I am telling thee. But prepare thyself not to be alarmed at his extraordinary figure."

The Fairy ordered a gold chafing-dish to be set with a fire in it. She then took a box of the same metal, opened it, and took forth some incense; this she threw into the fire, and immediately a thick cloud of smoke rose. A few moments after, the Fairy said to Prince Ahmed: "There cometh my brother. Dost thou see him?" The Prince immediately perceived Schaibar, who was but a foot and a half high, coming gravely, with his heavy bar upon his shoulder. His beard was thirty feet long, and a pair of thick moustaches was tucked over his ears, and almost covered his face. His eyes were very small, like a pig's, and deeply sunken in his head, which was of an enormous size, and on which he wore a pointed cap. Besides all this he had a hump behind and before. If Prince Ahmed had not known that Schaibar was Periebanou's brother, he would not have been able to behold him without fear; but knowing who he was, he awaited his approach without the least concern.

Schaibar as he came forward, looked at the Prince

with an eye that was intended to chill his soul and body, and asked Periebanou, when he first accosted her, "Who is that man?" "He is my beloved husband," answered she, "his name is Ahmed. He is the son of the Sultan of India. On his account I have taken the liberty of calling thee." At these words Schaibar, looking at Prince Ahmed with a favourable eye, said: "Is there anything, O my sister, wherein I can serve him? He hath only to speak. It is enough for me that he is thy husband, to make me do anything he desireth."

"The Sultan his father," answered Periebanou, "hath a curiosity to see thee, and I desire that Prince Ahmed may be thy guide to the Sultan's court." "He needeth but lead the way, and I will follow him," replied Schaibar. "It is too late to go to-day," said the Fairy, "and as it is fitting that thou shouldst know all that has passed between the Sultan of India and Prince Ahmed since our marriage, I will relate it to thee this evening."

When the morning arrived, Schaibar, who had been informed of all that had happened, set out with Prince Ahmed, who was to present him to the Sultan. They arrived at the gates of the capital, and the people, as soon as they saw Schaibar, ran and hid themselves in their shops and houses, so that Schaibar and Prince Ahmed found the streets deserted until they came to the palace, where the doorkeepers, instead of preventing Schaibar from entering, ran away too. The Prince and he advanced without any interference to the judgment-hall, where the Sultan was seated upon his throne, giving audience to his people. Here likewise the officers at the approach of Schaibar, abandoned their posts, and did not prevent his entrance.

Schaibar, carrying his head erect, went fiercely up to

the throne, and, without waiting to be presented by Prince Ahmed, demanded in a terrible voice: "Thou hast asked for me, what wouldst thou have?" The Sultan instead of answering, clapped his hands over his eyes and turned away his head to avoid the sight of so terrible an object. Schaibar was so provoked at this rude reception, after he had taken the trouble to come such a distance, that he instantly lifted up the iron bar, saying: "Speak!" and then he let it fall on the Sultan's head and killed him before Prince Ahmed could intercede in his behalf. All the Prince could do was to prevent his killing the Vizier, who sat near the throne, by informing Schaibar that he had always given his father good advice. "These are they, then, who made him bad," said Schaibar, and as he pronounced these words, he killed all the flatterers and favourites of the Sultan, who were Prince Ahmed's enemies. Every time he let fall his bar he crushed some one, and none escaped but those who saved themselves by flight.

When this terrible execution was over, Schaibar came out of the judgment-hall into the courtyard, with the iron bar upon his shoulder, and, looking at the Vizier who owed his life to Prince Ahmed, said: "I know there is here a certain sorceress, who is a great enemy of the Prince. Let her be brought to me immediately." The Vizier instantly sent for her, and as soon as she was brought in, Schaibar knocked her down with his iron bar, saying: "Take the reward of thy pernicious counsel, and learn to feign sickness again!" and he left her dead on the spot.

After this he said: "This is not yet enough. I will treat the whole city in the same manner, if they do not immediately acknowledge Prince Ahmed as Sultan of

India." Then all present made the air ring with the repeated acclamations of "Long live the Sultan Ahmed," and immediately he was proclaimed throughout the whole city. Schaibar caused him to be clothed in royal vestments, and installed him upon the throne, and made all swear homage and fidelity. He then returned to his sister, the Fairy Periebanou, whom he brought with great pomp, and made her Sultana of India.

As for Prince Ali and Nouronnihar, since they had no part in the conspiracy, Prince Ahmed assigned them a large province with its capital, where they spent the remainder of their lives, Afterward he sent an officer to Houssain, to acquaint him with all that had happened, and to offer him any province he might choose to govern; but Prince Houssain thought himself happy in his solitude, and desired the officer to return his thanks to his brother Ahmed, assuring him of his submission, but saying that his only desire was to be allowed to live his life in the place which he had chosen.

As for Prince Ahmed and the Fairy Periebanou they continued to dwell together in the utmost joy and happiness, until they were visited by the terminator of delights and the separator of companions.

Chapter IX

STORY OF THE PRINCESS PERIEZADE AND THE SPEAKING BIRD, THE SINGING TREE, AND THE GOLDEN WATER

THE THREE WISHES

THERE was a Sultan of Persia named Khosrou-shah who took great delight in adventures. He often walked in disguise through the city, and met with many astonishing experiences. It happened one night that he clad himself in the robe of a merchant, and attended by his Vizier, went forth from his palace, seeking an adventure. As he passed through a poor street he heard loud talking, and approaching the house whence the sounds came, he saw through the open door three sisters seated upon a couch, conversing together.

"I wish," said the eldest sister, "that I might marry the Sultan's chief baker, for then I should have all the white bread I desired. And, now, O my sisters, let me see if your tastes are as good as mine." "For my part," replied the second sister, "I wish I were wife to the Sultan's chief cook, for then I should always eat the most delicious food; therefore thou seest, O my sister, that my taste is better than thine." The youngest

sister, who was very beautiful and had more charms and wit than the two elder, spoke in her turn. "I wish, O my sisters," said she, "that I might be the Sultan's consort. I would make him the father of a prince whose hair should be gold on one side of his head, and silver on the other. When he cried his tears should be pearls, and when he smiled his vermilion lips should look like a rose-bud fresh blown." The Sultan having overheard their wishes, immediately told his Vizier to take notice of the house, and bring the three sisters before him on the following day.

The morning having arrived, the Vizier proceeded to the house of the damsels, and summoned them to appear before the Sultan. He conducted them to the palace, and presented them to the Sultan, who said: "Do ye remember the wishes ye expressed last night, when ye were all in so pleasant a mood? Speak the truth."

On hearing these words, the sisters were confounded. They cast down their eyes, and blushed with confusion, and the colour that rose in the cheeks of the youngest captivated the heart of the Sultan. He, perceiving their confusion and fear, said to them: "Do not be alarmed. I know your wishes, and will relieve you from your fears. As for the damsel who desired to become my wife, she shall have her wish this day, and these her two elder sisters shall be married to my chief baker and chief cook." As soon as the Sultan had said these words, he gave orders that the marriages should be celebrated immediately. As for the youngest sister, he caused her to be clad in magnificent garments, commanded the city to be decorated, and the drums to be beaten, and a great feast to be held. He then performed the contract of his marriage to her with all pomp and

ceremony. As for the two elder sisters he gave them in marriage to his chief baker and chief cook, and conducted the marriages in accordance with their humble stations in life.

The elder sisters, when they beheld the grandeur of their younger sister's marriage feast, were filled with excessive jealousy. They continued to give themselves up to this evil passion, until at last they decided to revenge themselves by injuring the Sultana. In the meantime they pretended to rejoice at her good fortune, and visited her continually, showing her every mark of affection. The Sultana received them with esteem and love, and bestowed favours upon them. So matters continued for some months, when the Sultan went forth to hunt. And while he was absent from the palace, there was born to the Sultana a young Prince, as beautiful as the full moon. The wicked sisters wrapped him in some clothes, and put him in a basket which they secretly carried to a stream that ran through the royal park, and they placed the basket in the water, and left it. They then returned to the palace and laid a little dog in his cradle. When the Sultan came from the hunt, the two wicked sisters told him that instead of a son, there had been born the little dog which they showed to him. Hearing this the Sultan was filled with rage and would have ordered the Sultana to be executed if his Vizier had not persuaded him to permit her to live.

As for the little Prince, the basket which he was in was carried down the stream, and, as Destiny would have it, the chief gardener of the royal gardens was walking by the side of the stream and perceived the basket floating past. He drew it to land, and on opening it was astonished to see in it a beautiful new-born

child. As the gardener had no children, he rejoiced exceedingly and carried the young Prince to his wife, saying: "Behold the little one that Allah hath sent us! Nurse him as though he were our own; and from now on I will call him my son." The wife received the child with great joy, and cared for him with tenderness.

The following year, when the Sultan was again absent at the hunt, there was born to the Sultana another beautiful Prince. As soon as the wicked sisters beheld him, they placed him in a basket, and set him adrift upon the stream, and put in his cradle a yellow cat. When the Sultan returned and saw the cat, he would have executed his wife immediately if the Vizier's remonstrances had not prevailed. As before the gardener was walking by the stream, and finding the Little Prince took him to his wife, and charged her to take care of him as if he were their son.

Now some months after this there was born to the Sultana a lovely Princess whom the wicked sisters set adrift upon the water, and whom the gardener rescued as he had her two brothers. This time the evil women placed a mouse in the cradle, and when the Sultan saw it, he was so enraged that he caused the Sultana to be imprisoned in a wooden cage, and hung on the wall of the palace, where she would be exposed to the insults and contempt of the populace. She bore the punishment which she did not deserve with such a patient resignation that she aroused the compassion of all observers.

As for the two Princes and the Princess, they were cared for tenderly by the gardener and his wife, and as they grew older they showed marks of superior dignity which distinguished them from common children. The eldest Prince was called Bahman; the second,

Perviz; and the Princess, Periezade. The gardener, perceiving that they were remarkable children, provided instructors for them, and caused them to be taught the arts and sciences and polite literature. The Princes became accomplished horsemen; and the Princess received lessons in music, and learned to sing and play upon all sorts of instruments. The brothers and sister made such wonderful progress that their instructors were amazed, and soon confessed they could teach them no more. The gardener was so delighted to find his adopted children accomplished and perfect in body and mind, that he resolved to do still more for them. As he had considerable wealth, he built for them a magnificent house, situated in a large park, and he spared no expense in furnishing the mansion and beautifying the park. His wife dying, he retired with his children to this fine residence, and continued to live there in joy and happiness for some time. When the two Princes reached the age of manhood, the gardener suddenly became ill, and died, leaving all his possessions to the two Princes and the Princess Periezade. They mourned his loss as a tender father, and conducted his funeral with all honour, after which they continued to live together in the mansion, satisfied with their fortune, and free from the ambition of mingling with the great.

It happened one day that the two Princes went out to hunt, and the Princess remained at home. Scarcely had the brothers left, when an old woman knocked at the door of the mansion, and requested that she might be permitted to say her prayers in a little chapel that adjoined the house. The slaves thereupon asked permission of the Princess, and she bade them conduct

the old woman to the chapel, and afterward to show her the house and gardens, and then to bring her into the great hall. The slaves did as they were commanded, and after the old woman had said her prayers, they conducted her through the garden, and showed her the mansion, and then presented her to the Princess.

The old woman was astonished by the magnificence of the furniture and the decorations of the mansion, but when she beheld the beautiful Princess Periezade seated upon an ivory couch overlaid with red gold, she was filled with wonder, and falling down kissed the ground before her. The Princess, however, raised her, and placed her upon the couch, commanding her slaves to serve a repast. They did so immediately, and set before the old woman a low table of mother-of-pearl and ebony upon which was a China dish full of delicate pastry, and other dishes containing delicious fruits and confections. "Eat, O my mother," said the Princess, "for thou must be hungry after coming so far." "O my mistress," replied the old woman, "I will not refuse what Allah hath sent me by thy generous hand!" And she ate and refreshed herself. After which the Princess asked her how she liked the mansion.

"O my mistress," answered the old woman, "verily it is beautiful. Its situation is most agreeable, and no garden could be more delightful; but if thou wilt permit me to speak truly, there are still wanting three things to complete thy mansion." "O my mother," said the Princess Periezade, "what are the three things? I conjure thee to tell me what they are, for I will spare nothing to get them." "The first of these three things," replied the old woman, "is the Speaking Bird, which is so wonderful a creature that it draweth round

it all the singing birds of the neighbourhood. The second is the Singing Tree, the leaves of which are so many mouths, which sing in a thousand different voices, and never cease. The third is the Golden Water; a single drop of which being poured into a fountain increaseth so that it filleth immediately the basin of the fountain and rising in the middle to a great height, continually playeth, but never overfloweth."

"O my mother!" cried the Princess, "I am grateful to thee for the knowledge of these rarities. They are surprising and wonderful! Tell me then where they may be found." "I should be unworthy of thy hospitality," answered the old woman, "if I refused to satisfy thy curiosity. Know that these rarities are to be found on the confines of the Kingdom of India. The road to this spot passeth before thy door, and whosoever followeth the road for twenty days and asketh the first person whom he meeteth where the Speaking Bird, and the Singing Tree, and the Golden Water may be found, he will be informed." After saying this the old woman arose from her seat, saluted the Princess, and departed.

THE MOUNTAIN OF THE BLACK STONES

HEN the two brothers returned from the hunt, they entered the great hall, and finding the Princess Periezade sad and pensive, they were amazed to see her thus, and asked her what had occurred during their absence. "O my brothers," replied the Princess, "I am greatly distressed in my mind! Ye think,—and I have always thought,—that this mansion is so complete that nothing

is wanting; but this day I have learned that it wanteth three rarities, which would render it more perfect than any other mansion in the world. These three things are the Speaking Bird, the Singing Tree, and the Golden Water." Thereupon the Princess informed them of all that had taken place while they were gone, adding that she would never be completely happy while their mansion was imperfect.

"O my sister," said Prince Bahman, "nothing can concern thee in which we have not an equal interest. It is enough that thou hast an earnest desire for these three rarities; therefore I will undertake to procure them for thee. Only tell me the place and the way to it, and I will go to-morrow." "O my brother," said Prince Perviz, "thou art the eldest and the head of our family, therefore permit me to undertake this adventure and do thou stay at home and guard our sister." "Nay," answered Prince Bahman, "I have resolved to go on this journey and procure the rarities, and am persuaded that I shall succeed. Do thou stay at home with our sister and care for the mansion." After this Prince Bahman spent the remainder of the day making preparations for the journey.

When the morning arrived, Prince Bahman mounted his horse, and pulling a knife from his belt, presented it to the Princess saying: "Take this knife, O my sister, and look at it every day. While thou seest it bright as it is now, know that I am alive; but should thou see it stained with blood, then believe me dead." After saying this he bade farewell to the Princess and his brother, and rode away.

The Prince proceeded upon his journey, turning neither to the right hand nor to the left, and he pursued

his way for twenty days. When the twentieth day arrived, he perceived on the side of the road, a hideous old man who sat under a tree. His eyebrows were white as snow, and his hair and beard were also white and hung down to his feet. The nails on his fingers and toes were grown long like the claws of a beast, and he wore no clothes, only a mat was thrown round his body, and a flat broad umbrella was over his head. Prince Bahman immediately dismounted and advanced toward him, and saluted him. The old man endeavoured to return the salutation, but could not do so since his beard had grown over his mouth. The Prince, perceiving this, took his sword and cut away the beard. At this the old man smiled, and said: "O my master, I am grateful to thee for this kind service, therefore ask what thou wilt and if possible I will do it for thee." Hearing this Prince Bahman rejoiced, and said: "Know, O my father, that I am in search of the Speaking Bird, the Singing Tree, and the Golden Water. I am assured that they are not far from here; but I cannot tell exactly in what place they may be found. Therefore I conjure thee to show me the road thither."

At hearing this, the old man changed countenance, and hung down his head toward the ground, and remained silent. "O my father," said the Prince, "dost thou not hear me? Tell me whether thou knowest where the rarities are, so that I may go on my way." At last the old man raised his head, and said: "Know, O my son, that the way thither is beset with great dangers. A number of Princes of bravery and courage have gone thither and have never returned. Therefore if thou have any regard for thy life, take my advice, and hasten to thy home." "I am resolved to procure

the three rarities," replied Prince Bahman, "and I am well armed and as brave as any one, therefore I will not turn back." "But they who will attack thee," said the old man, "are invisible persons, against whom thou canst not defend thyself." "It mattereth not," replied the Prince; "all thou sayest shall not persuade me to give up my quest. Since thou knowest the way, I conjure thee once more to inform me of it."

Then the old man, seeing that he could not prevail upon Prince Bahman to abandon his journey, put his hand into a bag that lay before him, and pulled out a bowl which he presented to the Prince, saying: "Take this, mount thy horse, and throw the bowl before thee, and follow it to the foot of a mountain where it will stop. Then alight from thy horse, throw the bridle over his neck and he will stand in the same place until thou returnest. Ascend the mountain. Thou wilt see on thy right hand and left a great number of black stones, and will hear on all sides a confusion of voices which will utter a thousand abusive words to discourage thee, and prevent thee from reaching the summit of the mountain. Be not afraid; but above all things do not turn thy head to look behind thee. For in the minute thou turnest thy head thou wilt be changed into a black stone like those about thee; all of which stones were formerly the Princes who failed in this enterprise. If thou escape this danger and get to the top of the mountain, thou wilt see a cage in which is the Speaking Bird. Ask him where are the Singing Tree and the Golden Water and he will tell thee. But if thou art prudent, now before it is too late thou wilt return home, and not thus expose thy life."

Prince Bahman, hearing these words, thanked the

old man, and, mounting his horse, took the bowl and threw it before him. The bowl rolled swiftly away, and ceased not to roll on, the Prince following it until it reached the foot of a mountain lofty and great. The Prince alighted from his horse, laid the bridle upon its neck, and began to ascend the mountain which was covered on all sides with black stones. Instantly he heard voices calling and shouting. Some said: "Where is the fool going? What would he have? Do not let him pass." Others cried out: "Stop him! Stop him! Catch him! Kill him!" And still others called with a voice like thunder: "Thief! Assassin! Murderer!" While some in a gibing tone cried out: "No, no! Do not hurt him! Let the pretty fellow pass, the cage and the bird are kept for him!"

Notwithstanding all these cries, Prince Bahman continued to ascend with courage and resolution for some time; but the voices grew louder and louder, and made such a din near him, behind him, and before, that at last he was seized with dread, his legs trembled beneath him, he staggered, and finding his strength failing, he forgot the old man's advice, and turned around to run down the mountain. In an instant he was changed into a black stone, and his horse likewise underwent the same transformation. Thus it happened to Prince Bahman.

As for the Princess Periezade, she always wore the knife the Prince had given her in her girdle, and she pulled it forth several times a day to see whether her brother were alive or dead. On the day that Prince Bahman was transformed into a black stone, as Prince Perviz and the Princess were talking together, she drew forth the knife and examined it, and, lo, the blood was

running down its point. Seeing this the Princess was filled with horror and grief, and threw the knife down. "O my brother," cried she, "I have been the cause of thy death, and shall never see thee more! Why did I tell thee of the Speaking Bird, the Singing Tree, and the Golden Water, and what is it to me whether our mansion be complete or not!"

Prince Perviz was as much afflicted at the death of Prince Bahman as was the Princess, but knowing that she still passionately desired to possess the three rarities, he interrupted her, saying: "O my sister, our regret for our brother is vain and useless; our lamentations and grief cannot restore him to life. Let us believe that his death was caused by some error on his part, or by an accident. As for me, I have resolved to obtain the Speaking Bird, the Singing Tree and the Golden Water, and nothing can alter my resolution. To-morrow I will depart." Hearing this the Princess did all she could to dissuade Prince Perviz from making the attempt, but her remonstrances had no effect upon him. Before he departed, he presented her with a string of a hundred pearls, bidding her count them each day, saying that if at any time they remained fixed, it would be a certain sign that he had undergone the fate of his brother.

Prince Perviz on the twentieth day after his departure, met the same old man in the same place in which his brother Bahman had met him. He advanced toward him, and, saluting him, asked if he could tell where to find the Speaking Bird, the Singing Tree, and the Golden Water. The old man told him of the many dangers that would beset him on this adventure, and said that a young man, who very much resembled

Prince Perviz, had lately passed that way; and, as he had not returned, had in all probability shared the fate of the other Princes and been turned into a black stone.

"O my master," replied Prince Perviz, "I know of whom thou speakest. He was my elder brother; and I know certainly that he is dead, though I know not the cause. I am now resolved to procure the three rarities, and therefore I beg of thee that thou wilt show me the way." "Since I cannot prevail upon thee to give up this enterprise," replied the old man, "I will do what I can to aid thee." He then presented Prince Perviz with the magic bowl, and gave him the same directions he had given Prince Bahman. The Prince thanked the old man, and then throwing the bowl before his horse, followed it.

When the bowl came to the foot of the mountain, it stopped. The Prince alighted, and began to ascend, but before he had gone six steps, he heard a voice behind him, which seemed to be near, say in an insulting tone: "Stay, rash youth, that I may punish thee for thy presumption." Hearing this the Prince, forgetting the old man's advice, drew his sword and turned about to revenge himself, and instantly he and his horse were changed into black stones.

In the meantime the Princess Periezade counted the pearls every night, and when she went to bed she put the string about her neck, and the first thing in the morning she counted over the pearls to see if they would slide. The day that the Prince was transformed into a black stone, she was counting them over as usual, when all at once they became immovable, and she knew that Prince Perviz was dead.

She lost no time in vain grief, but disguising herself in man's apparel, she armed and set out immediately, taking the same road that her brothers had followed. On the twentieth day she saw the old man sitting beside the road, and, alighting from her horse, went and sat down beside him, saying: "O my master, permit me to rest myself, and do me the favour to tell me where in this neighbourhood may be found a Speaking Bird, a Singing Tree, and some Golden Water." "O my Princess," replied the old man, "for so I must call thee, for I perceive thee to be a princess in disguise, I know the place well where these rarities may be found, but the enterprise is troublesome and dangerous. Take my advice, go no farther, return, and do not urge me to tell thee what will prove thy destruction." "O my good father," said the Princess, "I have travelled a great way, and should be sorry to return without procuring these wonders. Tell me what these difficulties and dangers are, then I may judge whether I am courageous enough to brave them."

The old man, thereupon, repeated to the Princess all that he had said to the Princes Bahman and Perviz. He then entreated her to give up the enterprise and return to her home. But she replied: "I understand that the greatest difficulty is getting to the top of the mountain without being frightened at the terrible din of voices I shall hear. I own that I am terrified at the thought of the voices, but I intend to stop my ears with cotton, that no matter how awful and loud the sounds may be I shall not hear them." "O my Princess," said the old man, "of all the persons who have asked of me their way, thou art the only one who hath ever made use of this device. They have all perished; but if thou

persist in thy design, it may be that thou wilt succeed. Nevertheless, I advise thee not to expose thyself to this danger."

The Princess, however, being resolved to pursue her quest, the old man presented her with the bowl; then thanking him, she mounted her horse, threw the bowl before her, and rode away. She followed it till it stopped at the foot of the mountain, where she alighted. She filled her ears with cotton, and began to ascend. She heard the voices somewhat, and the higher she went the louder and more numerous the voices seemed, but they were not loud enough to terrify her. She laughed and continued to climb upward. At last she got so high that she could perceive the cage and the Speaking Bird. The minute the latter saw her he cried out in thundering tones: "Retire, fool, and approach no nearer!" The Princess, however, redoubled her speed and gained the summit of the mountain, which was level. Then running directly to the cage, she laid her hand upon it and cried out: "Bird, I have thee, and thou shalt not escape me!" She then pulled the cotton out of her ears.

"O heroic Princess," said the Bird in gentle tones, "be not angry with me for speaking to thee so rudely! I have lived a most agreeable life on this mountain-top, and do not wish to be the slave of any one. Since, however, a slave I must be, I would rather belong to thee than to any other Princess. From this moment I swear fidelity to thee and entire submission to thy commands. I know who thou art. Thou dost not. The time will come when I shall do thee a great service. Tell me, now, what thou desirest and I am ready to obey thee." Hearing this the Princess was filled with

"BIRD," SAID THE PRINCESS PERIEZADE, "THOU ART MY SLAVE!"

joy. "Bird," said she, "I have been told that there is not far off a Golden Water, the property of which is very wonderful. Before all things I ask thee to tell me where it is."

The Speaking Bird showed her the place, which was near by, and she went and filled a silver flagon which she had brought with her. She returned to the Bird, and said: "This is not enough. I want also the Singing Tree. Tell me where it is." "Turn about," said the Speaking Bird, "and thou wilt see behind thee a wood, where thou wilt find the Singing Tree. Break off a branch, and carry it home to plant in thy garden. It will take root as soon as it is put into the earth; and in a short time will grow into a fine large tree." The Princess went immediately into the wood, and following the sounds of sweet and harmonious voices, soon found the Tree. She broke off a branch and returned to the Speaking Bird. "Bird," said she, "what thou hast done for me is not sufficient. Thou hast been the cause of the death of my two brothers, who must be among the black stones that I saw while ascending the mountain. I wish to take them home with me."

The Speaking Bird seemed reluctant to satisfy the Princess, and, indeed, at first refused to reply. "Bird," said the Princess, "remember that thou art my slave. Thy life is at my disposal." "That I cannot deny," replied the Speaking Bird, "but although what thou askest is difficult, yet will I do it for thee. At thy feet is a little pitcher full of magic water. Take it, and as thou descendest the mountain sprinkle a little of the water upon each black stone." The Princess perceiving the little pitcher, took it up, and, carrying with her the cage and the Speaking Bird, the flagon of Golden

Water and the branch of the Singing Tree, began to descend the mountain. As she went she threw a little of the magic water upon each black stone, and it immediately changed into a man. As she did not miss a single stone, the horses, and the two Princes her brothers, and all the other Princes, resumed their natural forms.

The Princes Bahman and Perviz instantly recognized their sister, and ran to embrace her. She returned their embraces, and expressed her delight. Thereupon she told them all that had happened to her from beginning to end, and showed them the Speaking Bird, the Singing Tree and the Golden Water. At this her brothers were delighted, and filled with gratitude; and they expressed their thanks for all that she had done for them. The other Princes, who had been black stones, learning how she had restored them to life, declared themselves her slaves, saying that they were ready to obey her in all things. "Indeed," replied the Princess, "as my intention was solely to recover my brothers, ye owe me nothing, ye are, instead, free as when ye journeyed hither to procure these rarities. Let us, however, stay no longer in this place, but mount our horses and return to our homes."

Thereupon they all mounted their horses, and rode on until they came to the old man, whom they found dead, either from old age, or because he was no longer needed to show the way to the three rarities. All the Princes, who had come from other countries, here took grateful leave of the Princess Periezade and her two brothers, and rode away.

THE CUCUMBER STUFFED WITH PEARLS

AS for the Princess, when she arrived at her mansion, she placed the Speaking Bird in the garden, and he no sooner began to warble than he was surrounded with nightingales, larks, linnets, goldfinches, and every kind of delightful bird. And the Singing Tree was no sooner set in the earth, than it took root and became a great tree, the leaves of which gave out a harmonious concert. A large basin of beautiful marble was placed in the garden, and in it the Princess poured the Golden Water, which instantly increased so that it reached the top of the basin, and then formed a fountain in the centre, which shot twenty feet into the air, and again fell into the basin without overflowing.

The fame of these wonders was presently spread abroad, and a great many people came to admire them. Some days after their return the Princes Bahman and Perviz mounted their horses and went forth to hunt. They were but two or three leagues from their house, when they perceived the Sultan Khosroushah in pursuit of game. As they met him in a narrow path from which they could not retreat without being seen, they alighted from their horses, and prostrated themselves before him without lifting their heads. The Sultan, who saw that they were well dressed and finely mounted, had the curiosity to see their faces, and commanded them to rise. The Princes did so with such an air of ease and grace that the Sultan looked at them some time before he spoke. He then asked them who they were and where they lived.

"O my lord," said Prince Bahman, "we are the sons of thy late chief gardener, and live in a house that he built before he died." "By what I perceive," replied the Sultan, "ye love hunting; therefore follow me and choose your own game." The Princes mounted their horses again and followed the Sultan; but they had not gone far when they saw many wild beasts together. Prince Bahman chose a lion, and Prince Perviz a bear, which they pursued with such courage, and attacked with such skill that the Sultan was filled with admiration and amazement. In short he conceived so great an interest in the two Princes, that he ordered them to present themselves before him at his palace on the following day. But Prince Bahman replied: "O my lord, we beg thee to excuse us. We have a sister younger than ourselves with whom we live in such perfect union that we undertake nothing before asking her advice." "Consult thy sister," replied the Sultan, "and meet me here to-morrow and give me an answer."

The Princes went home, but forgot to inform the Princess Periezade of their adventure with the Sultan, and of his command to present themselves at his palace; yet the next morning they did not fail to meet him at the place appointed. "Well," said the Sultan, "have ye spoken to your sister?" At this the two Princes looked at each other and blushed. "O my lord," said Prince Bahman, "we pray thee to excuse us, for both my brother and I forgot." "Then remember to-day," replied the Sultan, "and bring me an answer here to-morrow." The Princes again forgot to inform their sister of the event, and the next day presented themselves before the Sultan as

before. He again forgave their negligence, but to prevent their forgetting a third time, he presented Prince Bahman with three little golden balls, saying: "Place these in thy bosom, and the noise they will make falling out on the floor when thou dost undress, will remind thee, if thou dost not recollect before." The event happened just as the Sultan had foreseen; without the balls, the Princes would not have thought of speaking to their sister of this affair. For as Prince Bahman unloosed his girdle to go to bed, the balls dropped upon the floor. He then called Prince Perviz and they both went into the apartment of the Princess Periezade, to whom they told all that had happened from first to last.

The Princess was astonished at this intelligence, and she said: "I fear much lest your meeting with the Sultan separate you from me. However, as Sultans will be obeyed in all things, it may be dangerous for you to oppose the command of Sultan Khosroushah; otherwise I should advise you not to present yourselves before him. But before we decide the matter, let us consult the Speaking Bird and hear what he has to say, for he is very wise and hath promised me his assistance in all difficulties." The Princess then sent for the cage, after which she related to the Bird all that had happened. He answered: "The Princes, thy brothers, must obey the Sultan's command, and in their turn invite him to come and see thy mansion."

The next morning the Princes met the Sultan hunting, who asked them if they had remembered to speak to their sister. "Yes, O my lord," replied Prince Bahman, "we have obtained her consent and we await with impatience the time to present ourselves before

thee." The Sultan, delighted at hearing these words, ordered the Princes to ride beside his horse and accompany him to his palace. They did so and entered the city in state, while the eyes of the people, who crowded the streets, were fixed upon the Princes Bahman and Perviz, and all agreed in wishing that the Sultan had been blessed with two such handsome sons. The Sultan entered his palace, and ordered a feast to be prepared. He then entertained the Princes magnificently and clad them in robes of honour, and conversed with them.

Night approaching, the brothers kissed the ground before the Sultan, and asked his permission that they might return to their sister, saying: "O our lord, when thou goest a-hunting wilt thou not do us the honour to visit our house, and refresh thyself? It is not worthy of thy presence, but Sultans sometimes have vouchsafed to take shelter in a cottage." "O my children," replied the Sultan, "your house cannot be otherwise than beautiful and worthy of its owners. To-morrow morning I will be at the place where I first met you. Meet me, and ye shall be my guides."

When the Princes Bahman and Perviz had returned home, they gave the Princess an account of the distinguished reception the Sultan had given them, and told her that he would visit their mansion the next morning. "Then," said the Princess, "we must prepare a repast fit for a Sultan, and I will consult the Speaking Bird; perhaps he will tell us what is appropriate for the occasion." The Princes approved of her plan, and after they had retired she consulted the Bird alone. "Bird," said she, "the Sultan will do us the honour to-morrow to come and visit our mansion. Tell us what

we must do to entertain him in a fitting manner." "O my good mistress," replied the Speaking Bird, "thou hast excellent cooks, let them do the best they can, but above all let them prepare a dish of cucumbers stuffed with pearls, which must be set before the Sultan in the first course before any other dishes."

"Cucumbers stuffed with pearls!" exclaimed the Princess Periezade, with amazement. "Surely, Bird, thou knowest not what thou sayest! It is an unheard-of dish. Besides, all the pearls I have are not enough for such a dish!" "O my mistress," answered the Speaking Bird, "do what I say, and be not uneasy about what will happen. Nothing but good will follow. As for the pearls, go early to-morrow morning to the foot of the first tree on thy right hand in the garden. Dig under it, and thou wilt find more than thou needest."

Morning having arrived, the Princess, attended by a gardener, went early to the tree which the Speaking Bird had told her of, and bade the man dig at its foot. He did so and soon struck something hard with his spade, and presently uncovered a golden box about a foot square which he handed to the Princess. On opening it she saw it to be full of magnificent pearls. She shut the box, and returned with it to the house; while the gardener threw the earth into the hole at the foot of the tree, as it was before. The Princess then called the chief cook, and gave him directions for preparing the banquet, saying: "Besides all this thou must prepare an extraordinary dish for the Sultan's own eating, composed of cucumbers stuffed with these pearls;" and at the same time she opened the golden box and

showed him the pearls. The chief cook, though filled with astonishment at such an order, took the box and returned to the kitchen.

The next day, the two Princes went to the place appointed and as soon as the Sultan arrived the hunt began and lasted till midday. Prince Bahman then conducted the Sultan to the mansion, while Prince Perviz rode on before to announce their coming to the Princess Periezade. When the Sultan entered the court-yard, the Princess, approaching, threw herself at his feet, and saluted him. He raised her, and, after gazing for some time upon her beauty and loveliness, he said: "Verily these brothers are worthy of this sister, and she is worthy of them! After looking on this face, so full of beauty and intelligence, I am not amazed that the brothers will do nothing without their sister's consent! I will now enjoy the sight of this mansion, which I have heard tell is full of rarities."

"O my lord," replied the Princess, "it is only a plain country-place, fit for such people as we are, who live retired from the world. It is not to be compared with houses in the great cities," and having spoken thus the Princess led the Sultan into the mansion. She conducted him through all the apartments, and the Sultan was filled with wonder and admiration when he saw the magnificent furniture and the rich carpets and hangings in every room. The Princess opened a door, which led into the garden, and the first object which presented itself to the Sultan's view, was the fountain of Golden Water that was playing high in the air. The Princess then led him to the spot where the Singing Tree was planted, and there the Sultan heard a most harmonious concert different from any he had

ever heard before. Overcome with amazement he followed the Princess who conducted him to another part of the garden, where he observed a prodigious number of singing birds in the trees around, filling the air with their songs and warblings. "These birds," said the Princess, "come from all parts of the world to accompany the song of a Speaking Bird, which thou mayest perceive in a cage hanging in one of the windows of the hall in which our repast will be served. His notes are sweeter than those of any other bird, even of the nightingale."

The Sultan went into the hall, and as the Speaking Bird was singing, the Princess raised her voice, and said: "O my slave, here is the Sultan. Salute him." The Speaking Bird immediately left off singing, and all the other birds ceased also. "The Sultan is welcome," it said, "Allah prosper him, and give him long life!" After this the Princess placed the Sultan on a couch which was made of alabaster overlaid with plates of red gold. The two Princes entered and seated themselves near the Princess, and the slaves brought in the repast.

As soon as the Sultan saw the dish of cucumbers, he reached out his hand and took one, but when he had cut it he was astonished to find it stuffed with pearls. "What," said he, "is this? With what design were these cucumbers filled with such riches, since pearls cannot be eaten?" He then looked at the two Princes and the Princess, but the Speaking Bird interrupting him, said: "O my lord, canst thou wonder at cucumbers stuffed with pearls, and yet so easily believe that thy two sons were a dog and a yellow cat, and thy daughter a mouse? Verily the two sisters of the Sultana were

envious of her good fortune, and satisfied their malice and cruelty by deceiving thee. Accuse them and they will confess their evil deeds. The two brothers and the sister, whom thou seest before thee, are thine own children. They were exposed in baskets, and thy head gardener found them, and provided for them and educated them with love and care."

Hearing these words the Sultan was filled with delight. "Bird," cried he, "I believe that what thou hast discovered to me is true, for from the first I have been drawn to these young people! Come, then, my sons, come, my daughter, let me embrace you, and give you the first marks of a father's love and tenderness!" The Sultan then arose, and embraced the two Princes and the Princess, and they embraced him. He then finished his repast, and arising, said: "O my children, ye see in me your father; to-morrow will I bring the Sultana your mother, therefore prepare to receive her." He then mounted his horse and rode to his palace, where he alighted and commanded his Vizier to seize the Sultana's two sisters and bring them before him. The Vizier did so, and they were brought before the Sultan. They confessed their crimes and were condemned and instantly beheaded.

Then the Sultan Khosroushah, accompanied by his grandees, went to the place where the Sultana's cage was hung, and caused her to be taken out. He then embraced her tenderly and wept on seeing the miserable condition to which she was reduced. "O my beloved," he said, "I come to entreat thy pardon for the injustice I have done thee, and to make reparation for all. I have already punished the wicked wretches who deceived me in such an abominable manner; and I

hope that thou wilt forget all sorrow when I present to thee two accomplished Princes and a lovely Princess, our children. Come, now, and resume thy former rank and all the honours that are thy due." All this being said and done, the news spread through the city, and the streets were filled with rejoicing people.

Next morning early, the Sultan and the Sultana, arrayed in magnificent garments, went with all their court to the house built by the head gardener; where the Sultan presented the Princes Bahman and Perviz and the Princess Periezade to his wife, saying: "These, O my much injured wife, are the two Princes thy sons, and the Princess thy daughter. Embrace them with tenderness since they are worthy both of me and thee." The Sultana, then, with tears flowing from her eyes, received her children with joy, on whose account she had so long endured the severest sufferings.

The Sultan then mounted his horse, and with the Princes Bahman and Perviz on his right hand, and the Sultana and the Princess Periezade on his left, and followed by the officers of his court, he returned to his capital. Crowds of people came out to meet them and with acclamations of joy ushered them into the city. All eyes were fixed not only on the Sultana and her children, but also on the Speaking Bird which the Princess carried before her in his cage. Every one admired his sweet notes which drew about him all the other singing birds.

Thus the Princes Bahman and Perviz and the Princess Periezade were brought to the palace with much pomp and ceremony; and nothing was heard or seen all night but illuminations and rejoicings throughout the city. These lasted many days and

spread throughout all parts of the empire of Persia. And after this the Sultan and his wife and children continued to live together in utmost happiness until they were visited by the terminator of delights and the separator of companions.

CENTRAL CIRCULATION
CHILDREN'S ROOM

CoLibrì